Record of Christian Work

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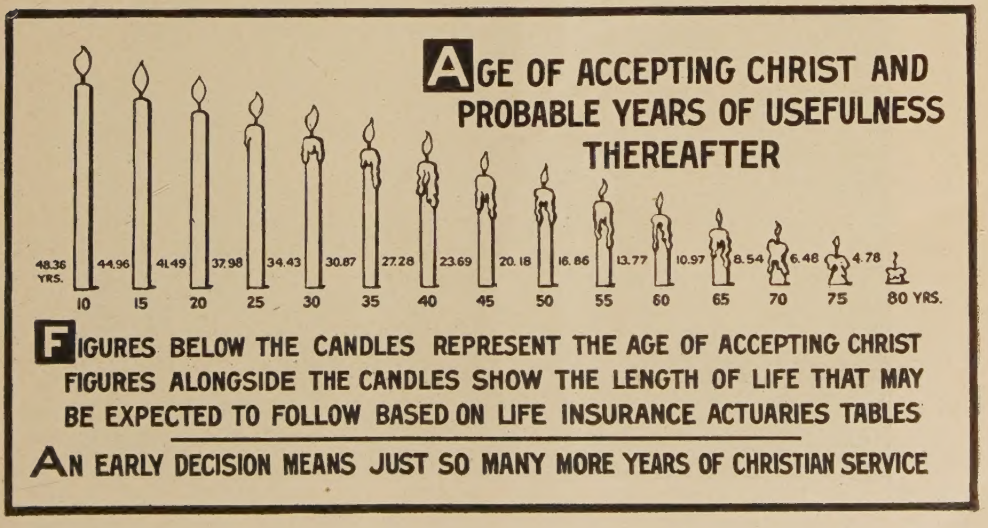
Brief American Notes. There are now more than **80,000 minute-men in Massachusetts** working for the adoption of an amendment to the state constitution to forbid the granting of public moneys to sectarian institutions.

A series of experiments conducted by Dr. Martin and associates in the Laboratory of Physiology at the Harvard Medical School have been reported on in the *Journal of the American Medical Association.* These experiments were carried on for a long time upon first year medical students who were following a regular routine of school work during six days of each week. The routine was broken on Sundays—days used variously, but in no instance as during the week. Daily observation showed high nerve reaction at the first of the week, which declined as the week passed and recovered its original high point after the Sunday rest. The social and individual significance of these experiments needs no comment.

Experienced Sunday school workers assert that less time and effort are needed for the winning of 20 children to Christ than of one adult of 50. The younger the convert the more years of Christian service later. This fact is strikingly presented by **the World's Sunday School Association's candle illustration.**

By the will of the late Mrs. Morris K. Jesup $8,450,000 were distributed to charitable and religious objects. The Syrian Protestant College received $400,000; Union Seminary $300,000; the American Sunday School Union $150,000; the Presbyterian Home and Foreign Boards $150,000 each.

The Socialist party of Wisconsin has declined to put into its platform proposals for the taxing of *bona fide* church property. When these were advanced Messrs. Berger, Hoan, Gaylord and others in the convention advocated exemption on the ground that the Church constituted one of the greatest influences of the age for the moral welfare of the people. While, however, opposing exemption of property used legitimately for worship, schools, or charitable purposes, the socialists advise taxation of



that held by churches for speculation, for purposes of income, or for the conduct of an industry.

The Methodist Book Concern has taken out $1,000,000 of insurance on the lives of its employees. A thousand persons are in this way insured without charge in a sum equivalent to a year's salary for each, up to a maximum of $2400. The insurance is valid as long as the employee remains in the service of the Concern, and in case of death is paid in twelve monthly installments to the nearest relative.

Following the ministry of Mr. Levin, a Russian Baptist, in Homestead, Pa., **five Russians were lately converted** and baptized. This so stirred the anger of other Russian churchmen that they attempted to lynch one of the converts—a man who had formerly been a bartender. The police intervened in time to save him from his orthodox countrymen.

Mr. John C. Gunckel's Newsboys' Association (Toledo, O.) has had 21 years of life, and in that time 9000 boys have been enrolled as members. Four thousand of these are still members. The National Newsboys' Association, which represents an extension of his method, has a membership of 28,000 in 200 cities. The members promise neither to swear, steal, lie, gamble, use liquor or tobacco nor to violate the Juvenile Court laws of Ohio. The Toledo Association has a Newsboys' Building which cost $112,000, with baths, library, and social center. Members of the Association have in five years past

NEWSBOYS' ASSOCIATION BUILDING, TOLEDO, O.

restored found articles to the value of $52,000, as well as many valuable papers (notes, mortgages, deeds). A corps of eight of the leading members of the local association, appointed by the judge of the Juvenile Court, labors "to keep boys out of court and jail." They have a record of 5700 boys interviewed, remonstrated with, and helped in various ways.

We learn from *Missions* of flourishing Baptist work **among the Rumanians both in Europe and America.** In Hungary there are now about 8000 Rumanian Baptists, although evangelization among these people began only about 25 years ago. It was initiated by German Baptists. In the United States little Rumanian Baptist churches are starting up here and there. In a recent conference in the First Rumanian Church, Cincinnati, O., 380 church members were represented. The delegates were lay preachers, mostly common laborers. At Akron, Ohio, 100 Rumanians are about to build a church home. Mr. Petrescu, a Rumanian converted in Cincinnati, went home last year to serve in the reserves and witnessed for Christ before his whole battalion. He also, on another occasion, secured a colporteur from the capital and succeeded in this way in selling 200 *francs* worth of Testaments among his fellow soldiers. These Rumanian Baptists are called "Repenters" *(Pocaiti)* by the Rumanian Catholics, and are greatly contemned.

There is a flourishing **Italian Baptist Mission in Camden, N. J.** When the great patriotic and Protestant demonstration was held last fall—a demonstration with 21,864 men in line and 44 bands marching through a living wall of 100,000 spectators—65 Italian men from this mission marched with open Bibles, singing "Onward, Christian Soldiers" and "America."

The *per capita* **gifts of the Reformed Presbyterian Church** (Covenanter) to home and foreign missions were, in 1910, $8.34. This large average has been brought up, in 1913, to $10.75 *per capita* through an Every Member Canvass.

New York Methodists and Baptists have amalgamated their work for Chinese in the city. The adult Methodist work in Chinatown has been combined with the adult Baptist work and put under Baptist supervision. The Baptist children's work has been combined with the Methodist children's work and placed in Methodist charge. Large attractive rooms have been rented and the rental charges divided between the two denominations.

The Heartsease Work for friendless women, in New York City, has completed the fifteenth year of its existence. During the year past 197 girls have received care in the home. Food, shelter, and convalescent aid are given to them and to their babies. For the latter in many cases homes are found. Garments are distributed to the needy, and instruction is provided in housework, the Bible, English, sewing, and stenography.

Y. M. C. A. Notes. **A gift of $10,000 to the building fund of the Montreal Y. M. C. A.** was accompanied by a letter in which the donor gave the reason which moved him to make the gift. He described how he had left Montreal as a young man to seek his fortune in the West. Coming to Chicago he had fallen in with bad companions, and ultimately found himself dismissed from his position. He was sinking into a desperate condition when he happened to run across a young man who inspired him with fresh hope and led him into the Christian life. The upshot was that he soon recovered his footing. This friend in need was Mr. Walter Hart, assistant secretary of the Y. M. C. A. "I have, therefore, now resolved to return to the Y. M. C. A. something of that which it did for me at an earlier day."

A Y. M. C. A. secretary has been prospecting in Italy. He concludes that a round million ought to be expended in buildings for strong, well-equipped Y. M. C. A's. in Rome, Milan, Genoa, Turin, Florence, Naples, and Palermo. He believes that the intimate relations between America and Italy, which the great immigration has brought into being, make this expenditure highly desirable. If the inadequate building in

Rome could be replaced by one worthy of aggressive Christianity the number of members would immediately advance from 150 to 1500. There are 3000 students in the University of Rome and five sixths of them have no church connection. They need American trained Y. M. C. A. secretaries for their religious guidance.

The first dollar of the half million raised for the Cincinnati Y. M. C. A. was given by Mr. Eyler, a one-armed man who was found a job by the employment department. Not a cent came from the beer and whisky interests which dominate the city.

The membership of the Association at Rio de Janeiro, Brazil, has now reached the total of 1565. That of Peking, China, has now passed the 1200 mark. Hunter, the well-known record breaker of the University of Illinois, is greatly influencing the 800 men in the leading government normal college of China. They come from almost all parts of the Empire.

The Young Women's Christian Association.

The Baroness Olga Meyendorf of Reval, Russia, has been taking the course at the National Y. W. C. A. Training School in New York, preparatory to entrance upon her duties as traveling secretary in Russia for the World's Young Women's Christian Association.

Chinese ladies organized five teams, each with a captain and nine members, for raising money for the Shanghai Y. W. C. A. The Chinese flag of five colors provided each team with a color, which appeared as a band across the subscription books of the different teams. The total amount raised was $1100 (Mex.).

The Baltimore Y. W. C. A. campaign for $400,000 for a new building closed successfully, the teams themselves pledging the last $60,000. Members of the colored association raised over $10,000 of this amount. New Britain, Conn., secured $75,000 for its new building, business girls of the city bringing in $6800 of this. Newcastle, Pa., raised $101,375 in six days for a building; Winona, Minn., $60,000.

The Y. W. C. A. is to have a women's building on the grounds of the Panama Pacific Exposition, with writing room, restroom, lunchroom and an auditorium where the stereopticon will illustrate Association work. There will also be an extensive exhibition of all phases of Association life. To secure material for this exhibition nation-wide contests are being arranged. There will be competition in dressmaking, in the preparation of model wardrobes, in the writing of short stories, in photography, in drawing, etc. Awards will be given to Associations for the best specifications for cafétarias, the best plans for entertainments, for the use of Sunday afternoons, for helpfulness in the Church and in community service; also to Associations in which the largest proportion of members are enrolled in Bible study, mission study, in first-aid classes, the largest groups passing athletic tests, showing regular savings, etc. Those wishing to enter on these contests should confer with Miss Rebecca F. McKillip, Y. W. C. A. Headquarters, 600 Lexington Ave., New York City.

Young China in American Schools.

More than fifty institutions in all parts of the United States were represented in the Chinese Section of the Student Volunteer Convention in Kansas City. The printed report of this meeting is now at hand. Sixty Chinese men and women decided at Kansas City to give their lives to Christian service.

"'Not to be ministered unto, but to minister,' was the motto engraved on the Y. M. C. A. building where we stopped on our way to America," said Mr. Huang of Princeton. "That is the attitude needed for China."

"Christianity consists not in being good, but in growing better every day," added Mr. Mei, a student at the Worcester Polytechnic.

Miss Ling of the University of Illinois emphasized the distinction between Confucianism and Christianity. The former "is not a religion. Religion has to do with the soul and with life after death. Confucius did not concern himself with these things. He was a statesman.

Jesus was not. Jesus was the Leader of the world's salvation and of the salvation of our individual souls. His power is not political. Each must renew his own soul; then only shall we have a Christian government in China."

"The future prosperity of our country and the future development of our people in all phases," continued another speaker along the same line, "depend on a spiritual revolution from the bottom of every heart. There is in Christianity a spiritual power that drives a man's life to a higher level where he is more useful to others than to self."

Mr. Hsuan Si of Yale outlined, in the practical fashion of his people, a programme of destructive and constructive measures which Chinese Christians should advocate. He would wage war on opium, liquor and cigarette habits; attack obscene language and bad sanitation; do away with foot-binding and the unworthy customs attending marriages and funerals; and put an end to gambling, polygamy, early marriages, and the sale of children. As positive measures he suggested the education of women, the care of the blind, deaf, dumb, foundlings, lepers, and infirm; education through better literature and through night schools.

Miss Fung Hin Liu of Wellesley advocated a reasonable social intercourse between Chinese young men and women such as nowhere exists in the Empire. "Only through coöperation between Chinese young men and women can China be reformed."

Mr. Fei of Yale urged more and better Bible study in schools.

"How unfortunate that whereas we have done so much in hundreds of schools for the teaching of geography, arithmetic, and what not, we are still behind in teaching of the best of books. We are laying too much emphasis on the minor things of life."

"The Sword of the Lord and of Gideon." The Gideons report that in various places Bibles are disappearing from hotel chambers because of the activity of enemies of the movement. But a stolen Bible is still a Bible and "sharper than any two-edged sword." The president of the Pennsylvania Gideons, Mr. Gailey, was at a meeting in the Methodist Church of Carbondale and told the story of the conversion of a man from reading a Gideon Bible which he had abstracted from a hotel. When he had finished a young man arose and said:

"I can give you another instance of a conversion through the instrumentality of a stolen Bible. I went down town one night to visit a barroom, as was my custom. While I was there, a man came in and laid a Bible on a table. When I started for home I picked the Bible up with a package of groceries which I had to carry. On reaching home I read it to my wife who was sick, and through the reading was converted and joined the Methodist Church."

The man went on to tell that he had been a besotted drunkard and full of evil. Yet he had received the experience of full sanctification after he had restored the stolen Bible. Although not speaking Italian he felt drawn to evangelize Italian miners in the neighborhood. He provided himself with Italian tracts and directly on going out fell in with three men who had just come from Italy. These he was instrumental in leading to Christ. Since then he has been the agent in the conversion of 55 Italian laborers, 35 of whom are now members of the Methodist Church.

Another striking incident in this connection is reported from Akron, O. A roughly dressed man came to the pastor receiving contributions for Gideon Bibles and said he wanted to help. He was a Roman Catholic and his children had been raised in that church and were not Bible readers. One of his boys had worked his way up in a mercantile house to a fine position, but one day he defaulted with money and left the city. Later in a hotel he picked up a Gideon Bible and began reading it. As he read chapter after chapter he was convicted of sin. He immediately returned to his employer, turned over to him all the money he had, and offered himself for punishment. His position was retained for him so that he was soon able to make good the balance due. The father said he had not much money, but if a Gideon Bible saved his boy it would another, and he wanted to pay for one Bible at least to that end.

The Gideons have thus far placed 160,-

000 Bibles in American hotels. This number is growing by 5000 a month. It is estimated that the total number of hotel rooms to be supplied is close on 2,000,000, so that this great enterprise is still in its beginning.

British and Foreign Bible Society Notes. The Society's **sales for the year** ending March, 1914, were 8,958,233 Bibles, Testaments, and portions. Five years ago the sales were 5,931,711 and the progression to date has been steadily upward.

The Archbishop of Abyssinia has written an official letter giving his cordial sanction to the establishment of a Bible depôt at Adis Abeba "for the sale and distribution of the Scriptures." He refers to the British and Foreign Bible Society as "your holy Society" and adds: "This work rejoices me greatly."

The Bible Society has issued **a revised Albanian New Testament** printed in national character which will be of immense value at this juncture in the life of the new nation.

The whole New Testament now **appears for the first time in the Guarani,** the language of one and a half million Indians of the Republic of Paraguay.

During the Balkan Wars **230,000 Testaments and Gospels were given away** to troops on the field or in hospitals.

The Bogotu Testament published for the natives of the Solomon Islands is sold in exchange for porpoise teeth.

The Society's **income for 1913** was £7780 in excess of that of 1912, the record year hitherto. The Hibernian Bible Society contributed £2450, an increase of over £1000; France and Belgium, £639; India and Ceylon, £3251.

Faithless Teachers. The *Wahrheitszeuge* of Cassel, speaking of the influence of the official liberal theology in Germany, says:

"In describing the last students' mission conference in Halle a young medical student related how many blessings his circle had received in the Bible hours. 'Even Catholic students had taken part therein, and it was a delight to see how they, too, bent under the Word.' 'Only one thing,' he added, 'must I complain of,—the participation of theological students. How often have they robbed us of the blessing. When we were bent in prayer over our Bibles they quenched the Spirit with their doubts and unbelieving questionings. For this reason we have not desired the presence of our theological fellow students, but were always thankful when they left us alone.'"

"If it were necessary to give illustrations," continues the *Wahrheitszeuge*, "we could refer to a young student of political science who became so disturbed in his faith by contact with a theological student that he abandoned prayer, closed his Bible, and turned his back on all religion."

More Faith in Honest Creeds. Mr. Ronald P. Jones, an English visitor who has been speaking at the Boston Unitarian Club, tells us that "theoretical Unitarians" do not now have to come out of the Church of England.

"They simply stay where they are, reconcile it with their conscience, and remain members of the Established Church. Only recently one of our most brilliant (Unitarian) preachers, himself a convert from the English Church, has returned to it. He has been convinced by eminent theological people and professors of Cambridge that his point of view is perfectly compatible with remaining in the Established Church."

This double dealing is, however, meeting with deserved rebuke. The Bishop of Oxford in "The Basis of Anglican Fellowship in Faith and Organization" writes:

"Is it consistent with the sincerity which ought to attach to public office in the Christian Church that a man should pledge himself to the constant recitation of the creeds as an officer of the society which so strenuously holds them, if he personally does not believe that these miraculous events occurred, if he believes that our Lord was born as other men or that His dead body did, in fact, see corruption?"

"If this is to be allowed," Bishop Gore continues, "the Church which tolerates this claim will be publicly convicted of insincerity and will lose all moral weight with the mass of Englishmen."

Various bodies are petitioning for relief. A number of Members of Parliament declare

"that it is essential to the interests of the English Church that our rulers

should not allow it to remain in doubt whether or not an ordained minister of the English Church is free to continue to exercise his ministry after he has deliberately come to the conclusion that any historical statement of the Apostles' and Nicene Creeds is not true."

A petition in similar terms from the National Church League bore 45,000 signatures.

In view of the general disquiet the Bishop of London proposed a resolution in the Upper House of the Province of Canterbury, in which said House unanimously and solemly reaffirmed earlier declarations that "the historical facts stated in the Creeds are an essential part of the Faith of the Church" and expressed the deliberate judgment that "the denial of any of the historical facts stated in the Creeds goes beyond the limits of legitimate interpretation and gravely imperils that sincerity of profession which is plainly incumbent on the minister of the Word or Sacrament."

Jewish Notes. *Die Welt* chronicles the interesting fact that there is at present a **large emigration of Arabs** from the country parts of Palestine to North and South America. While in earlier years this emigration was chiefly of Christian Arabs—notably from the region about Bethlehem and Bedschala—now it is the Moslems who are going. Jewish population is entering where the other is leaving.

Dr. Josef Porzer, vice-mayor of Vienna and one of the leading anti-Semites of Austria, has just died. Dr. Porzer, who continued the bitter anti-Jewish propaganda of the famous Dr. Lueger, was himself a Jew, the nephew of the Austrian Jewish poet, Frankl. Yet this son of a Jew was borne to "a thrice blessed grave" and the Austrian Catholic bigot and anti-Semite Prince Lichtenstein pronounced a eulogy over his mortal remains. The anti-Semite party in Austria has been largely financed by Dr. Sieghart, the son of a rabbi.

A curious philo-Semite movement is reported from Spain, the center of sharpest persecution in earlier days. The Spanish senator Dr. Pulido has come in contact with the Spanish Jewish community in Turkey and has been interesting the Spanish authorities in these descendants of the refugees of the 15th century. As a consequence, Spanish consuls assumed a sort of protectorate over the Sephardic Jews during the recent Balkan struggle. In Morocco, also, the Franco-Spanish agreement arranges for Spanish control of a region in which 25,000 Sephardic Jews dwell. These Jews are granted full religious freedom, and Spanish-Hebrew associations have been formed, of which King Alfonso himself has assumed the nominal presidency.

Achusa, or Palestinian Settlement Associations, have been founded in a large number of American cities. The first one in Russia is now reported from Wilna. Its sixty members are to acquire 10,000 *dunam* of land in Palestine at a cost of a million *francs*, payable in eight years. Half of this land is to be immediately planted with fruit and other trees. At the end of three years the members of the society will begin to emigrate thither, and within ten years all will be on the land. In 28 other Russian cities Achusa societies are being initiated, and it is expected that the empire will soon be covered with a network of them. Similar societies are also developing in England, and beginnings are reported from Germany.

Exegetical Notes. 1. A twentieth century commentary on 2 Sam. xxi. 20 is given in a recent number of the *Orient*. It occurs in an account of the Lebanon Hospital for the insane. Among the patients brought to the hospital last year was "a giant who had six fingers and six toes on each hand and foot. He came from Bashan and was evidently a descendant of the ancient inhabitants of the land."

2. The Egyptologist, Prof. Flinders Petrie, believes, contrary to Wellhausen, that the description of the Exodus is at least founded on contemporary documents. It was the habit of the Egyptians to make lists of workmen, taxpay-

ers, etc. This custom the Hebrews undoubtedly took over and presumably inscribed their census in cuneiform characters at the time of the national organization at Mt. Sinai. These statistics would be copied later by compilers of the Scriptures as we have them. The letter *Aleph* later meant either a thousand or a tent, although originally used only for a tent. One can see, therefore, how in transcribing the first of the latter significations, viz., a thousand, this might take the place of the earlier one, a tent. We should then have 46,000 persons instead of 46 tents of the tribe of Reuben, 59,000 for Simeon's 59 tents, and 603,000 instead of the 603 tents in the whole encampment.

It is hardly conceivable that 100 souls could increase to 3,000,000 in the space of seven generations. But the calculation of tents would make a total of about 6500 (ten persons to each household tent), and this is approximately the total resulting from doubling the number for each generation of 35 years from the entrance into Egypt (viz., 6400). Six thousand shepherds in the 100 square miles of the land of Goshen represents a a suitable proportion. The territory simply could not contain millions. The twelve springs of the desert furnished abundance of water to the Israelites. It might also have been provision enough for 6000, but, again, not enough for millions. The battle with Amalek at Rephidim was a contest between evenly matched combatants. But Professor Petrie estimates the natural population of the wilderness at from 5000 to 7000. This, too, would correspond to his approximate calculation of the Israelitish emigration. Professor Petrie's theory gives a rational explanation to a difficulty which has been widely exploited by "rationalists."

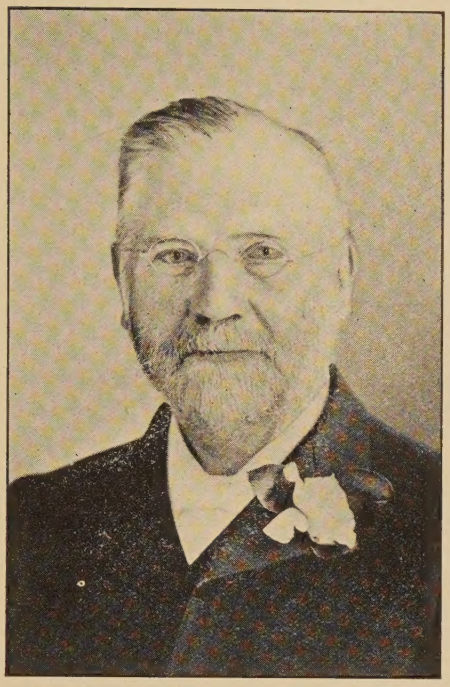
3. An article in the *Church Quarterly Review* on the papyri found so abundantly of late years in Egypt, informs us that it was customary to put on counters used in games resembling draughts, lists of virtues and vices. The entire list used by Paul in 1 Cor. vi. 9-10 has been found substantially, word for word, on these counters.

Brief Notes from Abroad.

Sir Arthur Haworth, the new chairman of the Congregational Union of England, is one of the great manufacturers of Lancashire, President of the Manchester Royal Exchange and of the Manchester Liberal Association. During twenty years he has been superintendent of the Knott Mill Mission in one of the most neglected sections of Manchester, spending Sunday afternoons and evenings in the work and two or three evenings during the week. He entered upon this volunteer mission work when a young man just out of Rugby, and has continued it at great cost of time, strength, and ease, and in spite of the high pressure of his business life.

St. Christopher's College, Blackheath, London, was opened with three students in 1909 as a **special school for training Sunday school teachers.** Within two years the available accommodation was fully taken and the college had to hire two additional houses. During the past year there have been 46 resident students in addition to non-residents. Besides special training for teachers, another innovation in the shape of kindergarten methods for little children has been introduced into various English Sunday schools. This plan dates from the publication of Miss Hetty Lee's "The Reformed Sunday School," in 1907. Drawing materials and sand trays are utilized. Pictures and flowers and shells illustrate God's Fatherhood and creative wisdom. Stories are drawn not only from the Bible but from missionary biography and the history of the Church in all ages. These methods require balance and judgment that they may not degenerate into fads, yet properly worked seem to produce good results.

The death of Mr. R. Crawford Johnson has removed one of the leading Christian workers of Belfast, Ireland. For twenty-four years Mr. Johnson has been the soul of the Belfast Central Mission. The value of the rescue and the slum work and of the sick-visiting carried on by the workers in this mission cannot be overestimated. Mr. Johnson conducted for many years Sun-



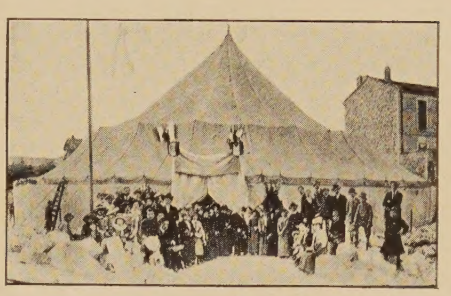
MR. R. CRAWFORD JOHNSON.

day afternoon services on the steps of the Belfast Custom House and "happy evenings" in Grosvenor Hall for those outside the churches.

The biography of Adèle Kamm, of which some account appeared in the RECORD OF CHRISTIAN WORK (Aug., Sept., 1913), has been published in Esperanto, and a translation into Italian is said to be preparing under the hand of Queen Margherita of Italy, herself a Catholic.

Pastor Saillens of Paris is holding tent meetings at Nimes in the South of France. These are crowded with a thousand or more nightly, seven times in the week. All classes are attending, including numbers of high social station. A writer in *Christianisme au XX Siècle,* after dwelling on Pastor Saillens' powerful eloquence, declares that "his prodigious success" is due to the Biblical character of his preaching.

"He stands for a whole Christ in a whole Bible. He proceeds with affirmations. After devoting some sessions to defining sin he takes up the person of Christ, prefigured in the Old Testament, risen, and passed to the heavens. Then follows a series of lectures on different



A TENT MEETING AT NIMES.

attributes of the Saviour, as Revealer, Lawgiver, Redeemer, Liberator, Consoler and Victor. The last meetings have to do with the life beyond. M. Saillens never ceases from impressing that Jesus Christ is God become man. . . . . We must confess that M. Saillens' evangelistic campaign constitutes the highest and most complete manifestation of true Christianity that we have witnessed to date."

Nimes was a city of martyrs in the days of pagan Rome. The arenas still stand where Christians were thrown to the lions. They are to-day used for bullfights.

Although there are 50,000 pupils in the elementary city schools of Rome **only 1403 have asked to receive instruction in the Roman Catholic catechism.**

In the church of St. Marcellus in Rome a three days' service of prayer was lately held for the return to Romanism of "our separated brethren." The preacher described **the newly opened Waldensian Church in Rome**—built for the congregation by Mrs. J. S. Kennedy, "who, poor soul, was perhaps in good faith, but did not realize that she was impelled by a demon."

Three hundred representative Baden evangelicals, gathered in conference from all parts of the duchy, have formally announced that they will accept the services of no state church pastor for baptism, confirmation, or the communion, who takes a doubtful position on the matter of the Confession of Faith. They will, in all such cases, demand of the church authorities the service of pastors who hold to the Christian revelation. In other words they are not going to be pushed out of the church by Unitarianizing pastors, nor are they going to

accept their ministrations. *Licht und Leben* sums up the "Either-Or" which the new Baden *Agenda* has forced upon the church:

"Is Christ God or man? Was He begotten of the Spirit and born of a Virgin, or begotten of man and born of a married woman? Is He the Mediator between humanity (and God), or only a genius? Did He die for the world and is His Blood its Purchase Money, or did He die for His convictions? Did He arise from the dead, does He live and reign at His Father's right hand, or is He non-existent now? Will He come again visibly and in glory, or does the world develop out of itself to its goal? Has God done great things, or are they fables? Is God's Word the infallible revelation of God's Spirit, or a human production susceptible to human criticism?"

The moral tendencies of great city life can be read in **certain statistics from Berlin.** In 1875 there were 159,400 married women in the city and 37,921 legitimate births; in 1910 the number of married women had risen to 401,360, but that of births had fallen to 36,311. In other words the ratio of births to the number of married women had fallen in a little over a generation from 238 to 91. Of each 100 children born in the German capital in 1911, 21 were illegitimate. Only 8 per cent of the Berlin young men summoned to the colors are physically capable of performing military service.

Hundreds of boys and girls in Saxony are now allowed to take the **communion in the state church in non-alcoholic wine.** This shows a tremendous advance in sentiment within a short period. In two Dresden churches, although the pastors themselves are not abstinent, alcohol-free wine is served to those who desire it. This has aroused the anger of the champions of "personal liberty." Their spokesman in the Saxon parliament, Dr. Zöphel, has denounced the practice. In his speech against making the state church "a grape juice church," he accused the temperance pastor, Dr. Burk, of removing a picture of Luther from the church building on the ground "that he too drank beer!" This, however, proved to be pure beer fable.

A French publication, *Excelsior,* noting that a recent duellist in the German army bore the name of Von Lavalette Saint-Georges and that a council of war at Strassburg was presided over by Gen. von Pelet Narbonne, took the trouble to examine the list of changes in the Prussian army *for a single day* (Feb. 17, 1914) and found therein the following distinctly French names: Des Coudres, colonel of artillery; Marquis de Villers, lieutenant of Uhlans; Buirel, lieutenant of infantry; Von der Chevallerie, colonel-inspector of fortresses; De Guionneau, lieutenant of Uhlans; Touissant, commandant of the 2d guard regiment; Migiod, lieutenant of infantry; Von Born-Falloit, lieutenant in 2d guard regiment. This list, for one day, gives some idea of the **extent to which the children of the Huguenots are serving in the armies of Germany.**

The Roman publication, *Bilychnis,* prints under the caption of "The Jesuits Becoming Liberal" an interview with a prominent and well-informed ecclesiastic concerning **a new current in the Societas Jesu.** The arch-enemies of advance, the so-called "integralists" (who stand for "the whole thing"), have by their intolerant action crystallized opposition among those of the Company who felt the hopelessness of mere repression in the face of present-day tendencies in Germany and the Anglo-Saxon world. Among these latter are the Jesuit scholars Hummelauer, Weiss, Grisar and Biederlack. The International Biblical Institute in Rome embodies much of this tendency. It has been promoted with large private gifts from America, England, France and Germany.

"The ambition to possess a Catholic science of the Bible and to see the anæmic Biblical teaching of Catholic seminaries rehabilitated has taken hold of many Catholic souls."

How far these new tendencies among the followers of Loyola are inspired by love of truth and how far by mere tactics is not stated. What is interesting is this prelate's characterization of the leaders of the ultra-orthodox and anti-modernist faction at the Vatican as "a little group of intolerant cardinals, ambitious clergy without excessive scruples, *atheists while clericals.*"

The call to the **International Congress of Social Christianity** at Basel, Switzerland, has been signed by 700 persons of eminence in the chief countries of Christendom. It is planned to form an international association similar to that which the friends of missions organized at the Edinburgh Conference, in preparation for aggressive social action. The following subjects will be dealt with at the Congress:

1. Why should a social reorganization impose itself on the consciences of Christians?
2. Our attitude towards organized Socialist parties.
3. Christianity and universal peace.
4. The Church and the exploitation of the so-called inferior races.
5. Christianity and alcoholism.
6. Christianity and the white slave traffic.

The province of Bukowina is settled by peoples of many nationalities and many faiths.

"The Roman Church," writes Pastor Weidauer in *Licht und Leben*, "is, as everywhere, intolerant and arrogant. From its pulpits other communions are denounced—German Protestants as heretics, the Rumanian and Ruthenian Eastern Orthodox peoples as schismatics. This common opposition of Rome binds together the Protestant and Eastern Orthodox peoples of Bukowina. The manse of the evangelical parish in Czernowitz is very near the Eastern Orthodox 'Residence,' and between the evangelical community in the place and the oriental Archbishops there have been neighborly and, at times, intimate relations. The two Rumanian priests—one of whom dwells directly opposite me—have from the beginning shown themselves friendly. I see them repeatedly in our church and we are constantly visiting back and forth."

The Rev. W. C. Cooper of Salonica in describing **the cruel practices and reprisals on the part of the warring races of the Balkans** says:

"As for pillage one might truthfully say that the people took part in it universally. Almost the only people who did not kill or steal were our Protestant Christians. I myself saw last summer apparently whole villages hauling plunder in ox-carts from deserted Turkish houses and rejoiced to know that in these villages our people stood true to righteousness in spite of the solicitations of their neighbors. True it is that 11 of our 239 communicants in this plain took part in plundering, much to our shame and sorrow, but we rejoice in the 228 who withstood temptation. Those who sinned were disciplined, and we have reason to believe that no stolen goods are now in their possession, they having returned the same where the owners could be found, and paid into the relief fund for the things which had no owner. Some lost their stolen goods immediately, they being taken from them by stronger thieves. The public discipline which we gave will, I am sure, be a lesson in ethics to many both inside and outside the Church."

Dr. Simons of the St. Petersburg Methodist Mission illustrates the **superstitions prevalent among Russian Orthodox peasants** by the following incident:

"A young woman in our church teaches in a large imperial institute for girls. She has often brought her maid to our meetings. One evening the maid noticed a bit of blood on the lady's handkerchief which had come from a cut on her finger. In great excitement she cried out: 'So they have really cut you too.' Questioned as to what she meant she explained: 'I have been told that everybody who becomes a member of the Methodist Church must sign a paper with blood from his or her finger. These papers, it is said, Dr. Simons collects and hangs on the wall in his home. So long as the members who have thus pledged themselves remain true to the Methodist Church they are safe. But if anyone goes astray Dr. Simons knows it immediately, takes a revolver, shoots the paper and the backslider drops dead wherever he or she may be.'"

Advertisements occasionally have an interest beyond that intended. The Yost Company announces in *Die Welt* that its typewriters are the only ones writing in both Latin and Hebrew script. What an indication of the advance of the use of Hebrew! In a German exchange we mark the advertisement of a Salvation Army Hospice in Essen, the great armament center of Germany: "Rooms for 50 *pf.* (12 cents); Baths in the Home." In the *Bombay Guardian* one reads: "The Salvation Army Tata Silk Farm, Bangalore. Pure silk clothes for ladies' dresses. Silk suitings, silk handkerchiefs. Young men taught the whole silk business by arrangement. Books in sericulture, one *rupee* each." And again: "Basel Mission. United Weaving Establishment, Calicut. Damask table cloths and table napkins. Nine Gold Medals."

From Siam. The church at Me Pukah is justly called "The Church of the Martyrs." Near it, two of the early Christians, after a night of torture, refused to deny their Lord and were cruelly beaten to death. As in all ages past, so now, the blood of the martyrs has proved to be the seed of the Church. More than 100 direct descendants of one of them are now baptized Christians.

During the past two or three years the Church has been making encouraging growth. On a Sabbath last June, the teak chapel was filled to overflowing with a most interested and interesting audience, a large portion of whom were new believers, who had come to profess their faith in Jesus and to receive the Sacraments. It was also a day of giving as well as receiving. The Christian people made an offering to the Lord that day of almost 7000 portions of Scriptures to be used in direct evangelistic work They also gave out to the poor saints more than 100 new jackets!

"Two weeks ago at Baw Sang," writes Mr. Gillies, "102 people, big and little, were admitted to baptism. Last Sunday sixteen more were added to that number, and two additional families confessed their faith in Christ. The services last Sunday reminded one of the old time Scotch Communion—lasting as they did from 9.30 till almost noon. The little bamboo schoolhouse, newly built, was decorated with flowers and flags and hundreds of copies of Ruth, Jonah, and First John, hung on cords lengthwise and breadthwise over the building. A list was read of Christians who had purchased for distribution among non-Christians copies of the portions of Scripture referred to above. The total number of copies taken was 2082! There were five sermons! Hymns were sung by the women and looking at the crowd around the organ, one was reminded of words which occur so many times in the Gospels: 'A multitude followed him, and they thronged him.' At the end of the preaching service, those who had presented themselves for baptism were received, and the Lord's Supper was then observed. The large congregation of non-Christians remained throughout the long service."

The National Armenia and India Relief Association for Industrial Orphan Homes seeks continued help for its little ones—victims of massacre and famine. The names of its directors, among whom are Dr. Talcott Williams, Mr. Seth Low and Mr. Everett P. Wheeler, guarantee efficient management. Miss Emily C. Wheeler, 345 East 25th St., Brooklyn, is the treasurer. Armenians themselves say that these orphan homes constitute a certain compensation for the tragic events of the recent past. One even hears of Armenian fathers who regret that their lives were spared since this fact shuts their children out from the benefits which an orphanage training assures. One has but to compare the thousands of orphans who are being

My loving patrons are old ladies in a Methodist Episcopal home. Some are blind and deaf, some are blind and lame. Some walk on crutches. One is ninety-five years old. They sacrifice and save for me and send their gifts that I may be trained to be a useful man. God bless them! I and my brother have no father or mother and we live in Harpoot, Turkey.

An Arab orphan boy received by Mr. Leslie at Oorfa who needs a supporter. We wish we might have had a snapshot of him as he came to the orphanage. Who will take him?

splendidly educated, physically, mentally and religiously, with the neglected and untrained boys and girls in Asia Minor cities and villages, in order to realize how God is overruling Mohammedan cruelty. Mr. Leslie of Oorfa explains that the industrial training given the boys to make them efficient leaders of their people is an additional expense and consequent anxiety for the mission.

"It takes more money now *per* boy to run our orphanage, for what would feed little boys under fourteen years of age will not feed big boys who are working nine hours a day in the carpenter and machine shops, and studying at night. The clothing for the big boys also costs more. . . . . This money matter worries the life out of us missionaries. Most of our friends at home do not know that a large amount of mission work which we have to do is not provided for by the Board and we have to raise money wherever we can."

The future of these boys is pretty well assured. There is a constantly growing need of teachers for Moslem as well as for Christian schools, and the orphanages will soon be able to supply it. Armenian merchants in Japan, China, India and Ceylon are generous contributors to this work, but the field still expands. There are Bulgarian orphans at Monastir, and Albanian little ones needing help; also Arab boys at Oorfa.

Brief Mission Notes. Central Turkey College at Aintab has received from the Turkish government official recognition as *école supérieure*. It is the first of the American colleges in Turkey to secure such authorization for any portion of its regular academic curriculum.

It is reported that **a great educational development is going on among the Armenians in Asia Minor.** They have 800 schools and 80,000 scholars where ten years ago there were but half as many. This growth is to be largely credited to the impulses which have come from the American Board Mission in the Near East. Christians have to pay taxes for the support of Moslem schools in Turkey, yet have practically no share in state-provided education. Yet, in spite of this fact there are more Christian schools and scholars in the Empire than Moslem. We are glad to learn that the Rev. M. G. Papazian reports a gift of $75,000 to the American Board from a wealthy Armenian in America. The giver came to America twenty years ago a poor boy. The money is to be devoted to the educational work of the Board in Asia Minor.

The purpose of the **Nile Mission Press** is the printing cheaply of large quantities of papers and books for Moslems, to acquaint them with Christ's power to save from sin. The Press began action in 1905, printing the first year between four and five million pages. The output to-day is between twelve and thirteen

million pages annually. These pass to all parts of the Moslem world,—from China to South America, from Russia to the Cape of Good Hope.

The Swedish Mission in Abyssinia counted in 1897 5 stations, 300 converts, 20 native evangelists, and 90 pupils in one mission school. To-day there are 10 stations, 2000 converts, 75 native evangelists, 10 native school teachers, 1305 pupils in 5 boarding schools and 50 day schools in the villages. There is a hospital in full operation and a press which is printing in Ethiopian, Amaric, Tigrigna, Tigre, Cunama, Galla and Swahili. Two hundred hymns have been translated into the Tigrigna tongue and are used in the mission schools.

Thirty-six years ago, Stanley, passing through **the Yakusa region of the Congo,** was obliged to frighten the hostile flotillas of the natives, which attempted to bar his passage, with the reverberations of blank discharges. Recently Mr. and Mrs. Milman, leaving for England, passed through their river parish, 140 kilometers in length, on a sort of triumphal progress. At short distances all along the route, canoes would put out, the natives on which shouted messages of friendship and affection, as they accompanied the S. S. *Endeavor* on its course. These people were from the very numerous villages along the Congo at which the mission had stationed teachers. At Yakusa an enormous crowd awaited on a high elevation the arrival of the missionaries, filling up the time with the singing of hymns.

A writer in *The East and the West* states that from Tananarive, the capital of Madagascar, 200 churches can be seen with the help of a field glass and 150 with the naked eye! A **missionary organization of the Madagascar Christians** called Isan-Emin-Bolana supports 13 evangelists in the northern part of the island, and this is not the only such missionary society. Its meetings are held every 6 months at the capital and fully 10,000 delegates attend them. There are separate meetings for men, for women, for youths, for girls. Meetings held simultaneously in 7 of the most spacious churches are called for 8 o'clock in the morning. By 6 a.m. the churches are already filled to their utmost capacity. Some delegations actually foregather at 4 p.m. in order to be sure of seats. Such demonstrations can hardly be found elsewhere, thinks the writer, save in Korea.

The **Tamils and Telugus of South India** are passionately fond of singing. A visitor to the Baptist mission at Bepatla writes:

"The hymn, 'When the roll is called up yonder I'll be there,' is a raging favorite in these parts. Rarely a day passes without one hearing it from a school, on the road, from a hut, or from somewhere. One day I heard a Hindu cowboy singing the chorus as he walked along the road behind his cattle."

Here is an **illustration of the power of the evangelical faith.** Can the "Social Gospel" mate it?

"At Dornakal in Hyderabad," says a writer in *The East and the West,* "a seemingly stupid outcaste found something of the power of Christ by witnessing a confirmation. He returned to his own village, gathered 120 of the inhabitants, and led them to be instructed in Christianity. In that mission there are now 1500 adherents. In an address of welcome to the Bishop they said that 'before their conversion, 6 years ago, every single man and woman among them was a drunkard and a thief!'"

The Methodists are carrying on a very successful **industrial school for girls at Aligarh** in India. There are about 250 women and girls in attendance. A fine fruit and vegetable garden flourishes on a spot which ten years ago was waste land. There is but one man to be seen on the grounds, but women working everywhere. Cows and buffaloes furnish high-class dairy products. The model bakery makes such good bread that it is sent as far away as 100 miles. The poultry yard is highly successful. A basket factory is filled with women and girls. Numerous hand looms weave all the cloth used in the institution. In one department beautiful Torchon lace is made, which finds sale in various parts of the world. In addition to the industrial features are classes for elementary education and Bible study.

Mr. Clements, Presbyterian missionary in Pasrur, India, says:

"It is startling to learn that in **this non-Christian land the Church's greatest enemy and worst opponent** is a body calling itself Christian. The Romanists are spending their efforts on those we have baptized and labored with so many years. They are doing nothing to gather in non-Christians."

Mr. McKelvey of the Sialkot district adds:

"The proselyting agents of the Roman Catholics have taken away some of our disaffected people and those under discipline, but others previously led away are requesting to be taken back. Harvest collections and offerings in general have fallen off because of the Romanist teaching that the requirement of these is tyranny. . . . . In fact, wherever their theology gets a foothold we find its mark in idolatry, ignorance, carrion-eating."

The professor of agriculture in the Nanking University, Mr. Joseph Bailie, has organized **a colony of Chinese famine refugees** near the city, at a place called Purple Mountain. In addition to the farming there is a fruit-growing industry and beginnings have been made in forestry. Thousands of fruit trees have been planted at different heights on the mountain, together with large numbers of walnut trees. It is expected that each of these latter will produce $2 worth of nuts in 8 years and in 15 years $4 worth *per* tree. A tract of land has been planted with 20,000 *Robinea Pseudo-acacia* which yield the best of timber, both for mine supports and railroad ties. A meeting for the furtherance of this scheme was lately called in the Board Room of the Nanking University.

Among those present were His Excellency the Governor of Kiangsu Province and various of his chief advisers, the Director-General of Industries, and certain other influential men. Large tracts of unused land were donated for an extension of Professor Bailie's colony and more than $20,000 (Mex.) was guaranteed for the further development of the enterprise.

The settlement in Chengtu, China, of Prof. H. K. Richardson, former head of the department of electro-chemical engineering at the Pennsylvania State College, is another illustration of the

PROFESSOR H. K. RICHARDSON.

diversity of Y. M. C. A. activities. Professor Richardson is to organize a trade school in connection with the Association and a number of small industrial plants are also to be operated. The plan has awakened great interest among the Chinese. Professor Richardson has been also advising the Chinese government concerning various industrial projects.

The Confucian classics are accessible to but relatively few Chinese, since they are written in the classical form of Chinese. But the Bible has been translated into many simpler forms as well. Further than this, from first to last, **35,000,000 volumes of Scripture have been put into circulation in China.** In time, therefore, the Christian Scriptures bid fair to be far better known in China than the indigenous religious literature.

A convention was held this year in Chuchow, Anwhei, by delegates from the Foreign Christian Mission. As the local church was too small to accommodate all those attending, request was made for the **loan of the Confucian temple.** This was granted without a moment's hesitation, thoroughly cleaned,

and provided with such mottoes as "God of the Highest Heaven" and "Christ our Saviour."

The curious hold which ancestral worship has on the East is seen in the announcement that the Japanese Emperor, after officially specifying November 10 next as the day of his coming coronation ceremony, ordered Imperial messengers to the tombs of preceding emperors. Each of these messengers received from the Emperor a scroll to be read at the mausoleum.

Baron Kuki of Sanda is a Japanese who, not a Christian himself, yet sees the need of something besides the injunctions of ethical culture. He remarks on the disparity of moral and material development in our day.

"No morality standing upon a non-religious foundation can endure. To acquire this spirit of belief there must be some means to nourish a religious sentiment. . . . . Since religious education is prohibited at present in school [there should be] religious culture outside the school. There must be a special spiritual cultivation for achievement. . . . . an intense religious belief."

With ethical precept alone one is, he says, like a cripple on a plain and good road. Strong legs are necessary to walk this human road. "For these we must go to religion."

The Japanese government has for some time allowed Buddhists to provide moral and religious instruction for the post-office employees of the country. Two lectures a week have been given at each post-office in Tokyo, and to cover expenses a small subsidy has been granted. In the judgment of the authorities, however, no definite results have followed. They have, therefore, arranged for **the Y. M. C. A. at Tokyo to organize and run a Christian lecture bureau** for the Department of Communications. One lecture a month will be given to the employees of each of the 27 second-class offices in Tokyo. This will bring together some 2700 employees monthly. Twenty-two Christian lecturers, including some of Tokyo's ablest pastors, educators, business and professional men, have volunteered their help. These lectures are being carried on parallel with the Buddhist lectures, but on alternate dates. The themes include not only morals and character-building from the Christian standpoint, but specific instruction in Christian doctrine. The lectures are to be given between 8 and 9 a.m.; a police reporter takes them down *verbatim*, and the records are filed for comparison with similar records of the Buddhist meetings.

Dr. Hume, speaking at the centenary celebration of the American Board Mission in India, estimated the number of earnest, educated **sons and daughters of North America, who had given their lives to India** in the past 100 years, at not less than 40,000. This gift of good women and men by one country to another with which it has no political and little commercial relation is, he declares, unparalleled in history, and unparalleled in its spiritual, intellectual and social value.

"THE CHURCH'S CAUSE" IN DENMARK.

II.

To whom has this replanting of Christian faith and life among the masses of Copenhagen been due?

To an organization which celebrates next year its quarter centenary, *Kirkens Sag*, "The Church's Cause." This is a committee of laymen and clergy whose original members, moved to distress by the spiritual destitution of their city, came together in prayer to God for help. Its first methods of operation were simple, but so successful as to have been followed all through the succeeding years. A district of 10,000 souls would be divided off from a great parish. There a couple of clergy would be installed. These would go about preaching the Gospel from house to house, in the streets and in small halls. After some years, a little iron church would be erected, and when the

congregation had grown sufficiently, this would be replaced by a stone church. The Nazareth church began literally under a tree in an open place in Ryesgade. The committee met with no little opposition at first from the government and the ecclesiastical leaders in the church. Such a church group within a church seemed irregular—a sort of fifth wheel to a coach. Besides, its zeal smacked of revivalism. But it won the people's hearts, as we have said. When a huge parish was to be divided, one of the poorest congregations petitioned to be allowed to give the new church. What better witness to the effectiveness of "The Church's Cause" method of procedure?

The writer entered the stately Elias Church on Vesterbro one evening some years ago. It was packed with people. On its site stood formerly a villainous old dance hall, "The Valkyrie." According to the contract of purchase, dancing was to cease December 31, '97, and on the following morning The Church's Cause was to enter into possession. But such madness seemed to have come upon the dancing men and women that it was impossible to get them out of the place for many hours after midnight, and when they were finally out on the street they raised such an infernal noise in the neighborhood that no one could sleep.

GETHSEMANE CHURCH, COPENHAGEN.

Here is another witness from another quarter to the effectiveness of The Church's Cause mission. It is related that Pastor Mollerup was wont to stand outside the door of this mission in the early days, inviting in the outcasts. He was a tall, statuesque man and bore in one hand a staff, in the other a shield on which was a blue cross with the inscription "Sinners and Grace." Inside, the court chamberlain, Barner, ever active in rescue missions, was selling a little songbook which "went like hot bread." It was popularly called "the grasshopper" because of its green binding and because it had hopped over Denmark to the number of 150,000—a veritable hymnbook swarm.

The Church's Cause has won the support of Christians throughout the country as well as in the metropolis. Meetings are held all over the land in behalf of this work of re-Christianizing the nation's capital, once on the point of slipping back into paganism. City pastors go out and recount their experiences. On Fast Day gifts are made to The Church's Cause. When St. Anna's church was a-building, a committee of ladies was formed to raise the money—each of whom was named Anna. This committee has made connections with Annas in seventy-five places, and through them with Annas all around Denmark. When the church on Bjelkes Allée was erected, a Dane who had prospered in Australia sent a gift of 5000 *kroner* to its building. He had once lived on this particular street.

Men of eminence have given their services to these enterprises. Thus Martin Nyrop, the architect of the magnificent Copenhagen City Hall, has been the architectural adviser to The Church's Cause, and has lately drawn the plans for the Luther Church, which is to be erected in honor of the 400th anniversary of the Posting of the Theses. A foremost artist of contemporary Denmark, Prof. Joachim Skovgaard, has painted an altarpiece for at least one of the new churches. A striking legacy to the committee has been that of the Hansen Tea and Coffee busi-

IMMANUEL CHURCH, COPENHAGEN.

ness. Its owner has been interested in the campaign of church building and since his death, the income of the business has gone to piecing out the salaries of pastors receiving less than 5000 *kroner* yearly. In 1912, twenty-two pastors received grants from this fund.

We stand to-day in the sign of the social gospel and that is good in so far as it is genuine and not an insidious attempt to substitute "another gospel," a mutilated and one-sided one, for the whole Gospel of individual as well as social redemption. Hans Dreioe urges the preaching of *need and help* as well as *sin and grace* to the Copenhagen masses. "These chords should always sound together," he says, and he is right. But we are inclined to believe that, strictly speaking, what is described as a social gospel is rather a result and a corollary than a gospel. When the Gospel of sin and grace is duly absorbed "all other things are added," including social consequences. The conversion of the will of the individual is the primary matter. This point of view is that which informs The Church's Cause movement. It is as efficacious as old-fashioned.

"We need," says one of the Danish pastors in the movement, "an intenser Christian life, more separation from the world, preaching of repentance from sin with sharper emphasis. When Ulrik Christian Gyldenlöve, the brave, able and godless officer, who had ruined himself with drink and dissipation, lay on his deathbed during the siege of Copenhagen, a clergyman came to him and in vague words discanted on God's love. Gyldenlöve drove him out. Then a simple, God-fearing soldier from Thy came to him and told him he was a brand of Hell with whom God had had long patience, but that now there would be an end if he did not repent. To this, Gyldenlöve listened because he saw that the trooper witnessed for his heavenly King as valorously as he fought for his earthly."

The chairman of The Church's Cause for many years and one of its guiding spirits has been Prof. Dr. Westergaard, the political economist of the University of Copenhagen. In the reports which lie before the writer occur notes of an address by Professor Westergaard. He had been asked to speak of the Gospel for the educated. A few sentences from this address give one an impression of the spirit and temper of this Copenhagen evangelical movement:

"There are those," he says, "who insist that we should use a new form of preaching for modern Christians. It is doubtless excellent that the minister who preaches the Word should stand on a high level of culture, enabling him to find just the expressions which they may understand to whom he preaches. But it is a great mistake to think that there should be a special manner of addressing cultivated men in our day. Paul spoke rightly when he said that men should not speak in wisdom lest the cause of Christ be made of none effect. The sermon should not be a clever, cultured production. The important thing is that it be a simple, personal witness to the fact that the speaker is a partaker of a (Divine) power. . . . .

"There is about the educated, around his inmost being, all too often a polished shell which prevents him from receiving impressions. Everything is parried or bounds off. . . . . In my judgment we need to adopt no modern way of preaching. We shall do far better to study how the fathers of the Church's early days taught God's Word.

"If there is anything which I might name as too often lacking in the Danish church of our day, it is the too slight emphasis on the appeal to the will. The Christian testimony must insist that there is an Either—Or, something which must be chosen, something which has to do with life, which cannot be deferred for years to a convenient time, but which must be accepted at once. This it is which one finds lacking in present-day preaching—the appeal to the will which calls to the listener: 'Will you be saved? Will you give yourself to God?'

"In the degree that this prove the content of the preaching will the hearers be lifted to a higher sphere, above the considerations of daily life which

hold men bound in the specious riches that culture gives. And when preaching is of this sort, a new power comes to church and people.

"For there are many undeveloped powers among the educated in the church which can be set free to the great blessing of the church. The educated man is too easily tempted to sit still apart from active life. As he is tempted to self-indulgent enjoyment of the treasures of art, poetry and science, so is he tempted simply to enjoy preaching and then to let it go at that. But the important thing is the development of the life of the will, to grow into a decided personality, one that labors, not only inwardly in relation to the living God, but outwardly for the help of those one meets that these may obtain the same blessings which we enjoy. . . . .

"God help us all to be living witnesses, always ready to give an account for the hope which is in us, always abounding in the work of the Lord—Amen."

NORTHFIELD SILHOUETTES.

VII.

In the early days of missionary effort in India the emphasis was upon the city. It was the fashion then to erect churches in city bazaars. Such industries as were taught were city industries. The education imparted was adapted to city conditions.

The coming of the "mass movement" has changed all this. Now the center of gravity of the Christian population is the country. The great educational problem nowadays is to make the type of education given to the majority of Christians suitable for village conditions. City industries are relatively falling into the background, and agriculture, the great village industry, is rapidly coming to the front.

As an illustration of this new emphasis on agriculture, it may be pointed out that in the three American Presbyterian Missions in India, there are, either in operation or under contemplation, not less than ten agricultural undertakings, such as College and High School Agricultural Departments, Christian Agricultural Settlements, and Model and Experimental Farms.

The late Dr. A. H. Ewing held strongly to the university idea, and so in the college which he founded on the banks of the Jumna, there exist, alongside of the Arts Department, departments for Science, (Physics, Chemistry, and Biology), Engineering, both Electrical and Mechanical, and Agriculture, besides workshops for Mechanical Practice, Drawing, etc.

Mr. Sam Higginbottom, the enthusiastic head of the Agricultural Department of the Ewing Christian College, Allahabad, is a graduate of Mount Hermon School, Mass., an M. A. of Princeton University, and a B. Sc. in Agriculture of Ohio State University. He thoroughly believes in his job. He it was who secured in the beginning the funds and the gifts which made the

Mr. Sam Higginbottom (on left) and Some of His Students.

PLOUGHING SUN-BAKED SOIL WITH FIVE PAIRS OF OXEN.

founding of the Agricultural Department possible.

The farm consists of 200 acres, to which 65 acres more are soon to be added. It lies on the south bank of the river, so that there is no lack of water for irrigation purposes. The government has lately made a gift of an irrigation plant worth 11,500 *Rs,* and this is now being set up. For the purposes of easy inspection by visitors and of a good market close at hand, the farm could not be better situated.

It is well supplied with up-to-date tools and machinery, worth, altogether, from 7000 *Rs.* to 10,000 *Rs.* These are the gifts of various companies—the International Harvester, the Massey-Harris, the Smalley, the Thomas, the Buckeye Churn, the Bowsher, the Oliver Plough, etc. Improved farming in India means the use of improved tools and improved methods of cultivation.

The farm is also well stocked with dairy and draught cattle. Mr. Higginbottom is the professor of Animal Husbandry and Dairying. Instruction in Agricultural Chemistry and Elementary Biology is given in the laboratories of the Ewing Christian College. One of the most interesting and valuable experiments conducted by Mr. Higginbottom has to do with silo and silage. On this subject he has issued a Bulletin.

The Agricultural Department of the Ewing Christian College is intended primarily for Christians. Of the 19 students in attendance all but two or three are Christians, and it is significant that not less than 50 Christians were refused admittance at the last enrollment on account of the double lack of hostel accommodations and scholarships.

Time will doubtless show that the Agricultural Department of the Ewing Christian College has contributed mightily to the economic and spiritual welfare of the whole Christian community of North India. Already the farm is attracting a good deal of attention. There is a constant stream of visitors, both non-Christian and Christian, and Mr. Higginbottom has been invited by the rulers of several of the native states to give agricultural advice.

The agricultural enterprise in connection with the Ewing Christian College is in harmony with the present marked tendency towards the development of scientific agriculture as an industry. Something similar, although on a very modest scale, is already in existence in connection with Trinity College, Kandy. The India Y. M. C. A. contemplates the establishment of a new Rural Department, and the agricultural scheme proposed for the Punjab by the Bishop of Madras is well known. The number of agricultural plans in practice or under consideration by the three American Presbyterian Missions in India falls in with the same tendency.

What is the ultimate purpose of it all? To teach the Christians of India, nearly 80% of whom live in villages, to magnify agriculture as the fundamental industry of the country. It is to help create Christian character and industrial efficiency, and so to provide a solid basis for self-support.

THE LIFE-STORY OF SAMUEL BAKKAL.

THE FIRSTFRUITS OF CHRISTIAN EDUCATION IN KASHMIR.

By Howard Arnold Walter.

SAMUEL BAKKAL.

In recent issues, the RECORD OF CHRISTIAN WORK has given some accounts of the remarkable Mission School conducted in Kashmir, by Rev. C. E. Tyndale-Biscoe, for the purpose, to use Mr. Biscoe's graphic phrase, of "turning jellyfish into men." To complete that history and to throw a flood of light on the conditions with which Mr. Biscoe has had to contend in his dauntless endeavors, this story of his first and, to date, his only convert has been written. As a Christian human document it is perhaps second to none which the recent history of Christian missions can afford.

Samuel Bakkal as he is now known, was born at Ranawari, in Srinagar, the capital of Kashmir, in the year 1891. Four years later, like all boys of orthodox Mohammedan parentage, he was sent to an Arabic school to learn to read the *Qurân* (Koran) in the mechanical, meaningless method by which the ignorant Kashmir *mullas* (Mohammedan priests) teach it. At the age of seven he was sent to a Persian school for a year, then to a branch Mission School at Ranawari, and finally, in 1902, he was admitted to the Mission High School, his parents desiring for him the best education which Kashmir could give. At that time he states that his idea of Christians, absorbed from the atmosphere of home and school, was:

1. That they were unholy people, who ate unholy things, and should be objects of detestation to all true Muslims.
2. That the preachers were ridiculous individuals, whose beliefs and efforts should be laughed at and opposed.
3. That the Christians' good works were done for the sake of appearances and of making converts to Christianity.

The beginning of a change occurred one winter afternoon, when Bakkal, with some of the other boys in the school, went to the assistance of Rev. F. E. Lucey, of the school faculty, whose house-boat was sinking, in order to help him remove his belongings to the shore. Among the articles taken to land was a beautiful picture of Christ on the Cross, with this device:

Underneath was the prayer, which Bakkal has never forgotten though he has not since seen either picture or prayer:

"O Saviour of the world, Who by Thy Cross and precious blood hast redeemed us, save us and help us, we humbly beseech Thee, O Lord. Amen."

That night he did not sleep, and the next day he made for himself a picture like the one he had seen, and he determined to find out the meaning of the words: "This have I done for thee." The picture was soon confiscated by his parents, who learned of it from a Hindu fellow student of Bakkal's.

The boy desired to ask many questions of Mr. Biscoe, but dared not seek him out of school hours, as he knew that

would mean persecution on the part of family and friends and state officials—persecution in which the school might be involved, as his family was an important one. How to find out more about the "Saviour of the world" was his problem, and the first source of information of which he could avail himself was the *Qurán*. In an Urdu translation he read the Quránic story of Christ—His virgin birth, His miracles, His sinless character and His ascension into Heaven. Then he secured from the school library, through a friend, a simple "Life of Christ," written by a Christian, by which the imperfect Quránic version was corrected and completed. Here he read more about the Cross, of which the *Qurán* could tell him nothing, and he began to glimpse something of its pathos and its power. In the evenings he told the fascinating story of Christ to the women of the household—grandmother, mother and sister—and they listened eagerly and kept the secret from the father's ears. A time came, however, early in 1904, when the boy's earnestness got the better of his discretion and he worsted a *mulla* in an argument in which he championed Christianity. From this time dates his real persecution.

Shortly afterward, Mr. Biscoe and a group of his boys, among whom was Bakkal, were at Ranawari repairing a road, in accordance with the Mission School policy of unremitting, and usually unrequested, social helpfulness for the fulfilment of the most urgent needs of the oppressed community. As was often the case, the volunteer Hindu helpers were hooted away by onlookers, among whom were priests of the neighborhood, but Mr. Biscoe and his boys kept doggedly at work. Bakkal seized the opportunity for a first talk with his master. He asked him why he endured the jeering taunts of the vulgar spectators, and, despite it, continued to repair their streets and to help them in other ways. Mr. Biscoe turned suddenly, looked the boy in the face, and asked in his abrupt, disconcerting way: "What do you know about Jesus Christ?" Then he went on to show very simply how in all this unselfish public service he was trying to follow the Christ Whom he loved. The next day Mr. Biscoe lent the boy a number of books, including "The Imitation of Christ," "Pilgrim's Progress" and "The Life of Pastor Hsi."

Now his parents and the priests became alarmed and determined that things should go no further. The books, above mentioned, and his Bible were seized and burned to ashes in his presence. A priest was called in to eject the "evil spirit" in

Boys and Masters of the Mission High School, Srinagar, Saluting the King as the National Anthem is Sung at the Noon Exercise and Prayer Period in the School Yard.

HOUSEBOATS OF SUMMER VISITORS ON THE JHELUM, NEAR SRINAGAR.

the lad by means of one of the charms so ubiquitous among the ignorant and superstitious Kashmiris. The charm was written in ink on a piece of paper, or bark, which was then washed, and the ink mixed with the boy's tea and food, which he was compelled to swallow. At night the charms were burned in his bedroom, so that he would, perforce, inhale the smoke. On his way to and from school, he was subjected to constant indignities, and three times he was caned on reaching home—always by a priest called in by the father, who never touched the boy himself.

On the occasion of the three weeks' summer holiday he asked his father if he might go to Pahlgam with a Hindu classmate. Permission was given, but when the priests heard of it, the father was constrained to lock the youth up for the entire three weeks in a dark room, with no books or companions to break the monotony.

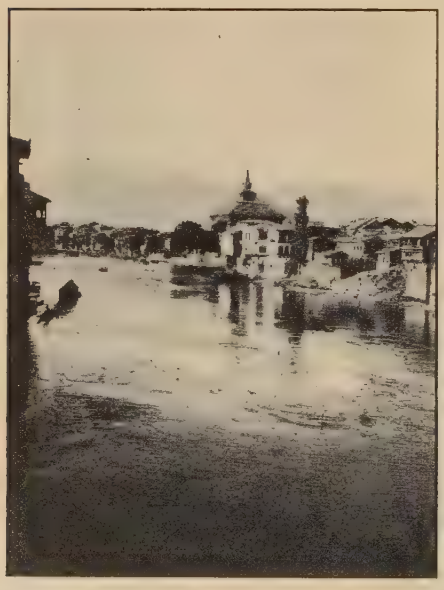
When this persecution proved unavailing to divert the lad's steadfast purpose of investigating Christianity, a new policy of kindness was attempted. His father presented him with a purse of 500 *Rs.*, which he was told he could use as he liked. The boy refused to take it.

Since keeping him out of school was of no use, he was sent back once more, and now the persecution, by Hindus as well as Mohammedans, became so severe, attaining to physical violence, that Mr. Biscoe appointed a guard of older boys and a master to accompany him. Upon his parents hearing of this he was again removed from school, shut up and thrashed daily by the priests, until, by Mr. Biscoe's efforts, he was released and allowed to return to school. Now, since many had threatened him with death if he were caught, he was lodged in a spare room of the Mission Hospital, with Doctor Neve's consent.

Thereupon occurred the most exciting incident of the many thrilling episodes with which Mr. Biscoe's pioneer work has been attended. As Bakkal and his guard came out of the school gate one day, a gang of rowdies from the bazaar attacked the little party. The shouting brought others to augment both sides, and soon the boy was being pulled in all directions, the enemy having hold of his legs, and his friends of his head and hands. He believed his last hour had come. Fortunately, Mr. Lucey was in the school, and they at last got the object of the disturbance inside of the building. The whole city now gathered about the school, stoning the windows, and growing more angry and menacing with each passing moment. An attempt was made to get the boy off on the water side, but the boatmen who had been summoned were frightened away by the crowd. Mr. Biscoe soon heard of the tumult and has-

tened from his house to the school. With the masters and older boys forming a guard around Bakkal, the little band fought their way to Mr. Biscoe's boat, which had been secured, and amid a shower of stones, pulled away from the mob, which followed along the shore until outdistanced.

As it was now impossible for Bakkal to leave the house without imminent danger of death, it was decided that he must be sent away to school, and the school selected was the A. L. O. E. School at Patala, in the Punjab, from which he was soon transferred to the Baring High School, consisting entirely of Christian boys. This was in 1907. There, two years later, at the age of eighteen, the consummation of his quest was reached. The boy had learned that Christ, Mr. Biscoe's Christ, was the world's only Saviour and his Saviour. A boy who was present at the time was telling me, the other day, about the Sabbath morning when Bakkal was baptized in the little chapel of the school, receiving his new Christian name of Samuel. In the eyes of the other boys, who had been born in Christian homes, there was a glamour surrounding this youth from the north who, not without much persecution and the utmost sacrifice, was entering the Kingdom. Even the youngest boy present could realize something of the significance of that solemn hour.



Hamadáni Mosque, Srinagar, on the Jhelum, Showing Typical Kashmiri Houses by the River Side.

When I asked Bakkal what it was that from the first drew him toward the Christianity and away from the Mohammedanism which he knew in Kashmir, he replied in terms of the unique service of the two great missionary institutions in Kashmir:

1. The social service of Mr. Biscoe at fires, floods, epidemics, famines, repairing roads and helping the poor and oppressed. His unwavering strength and courage in persevering in this work, under circumstances the most unfavorable, and with no reward, not even a "thank you," from those who were benefited.
2. The work of the brothers Neve in the Missionary Hospital which I saw when I went there with other boys, either to take the sick out on the lake in boats, or carrying there someone from the city who was ill or wounded.

I was too young to note the details in those days, but all that I saw of unselfish service for others made me inquisitive regarding the hidden life of the Christians.

Of Bakkal's life during the five years since his baptism, we only add enough to show that, under happier skies, it has borne out the promise of his youth. Four years in Muir Central College in Allahabad brought him his B. A. degree, and the love and respect of staff and students alike. He lived in the large Oxford and Cambridge Hostel with over one hundred Hindus, and at first suffered some unpleasant ostracism. Ultimately his manliness and courage conquered all opposition. He was taken into the Hindu "mess," and became, by virtue of his skill, captain of the crack hockey team of the Hostel. On his trips with the team to different parts of India, he shared with his Hindu fellows their life, their fortunes and their friendship.

On the occasion of his first return to Kashmir for the summer, in 1911, he was molested and hooted in the streets of the city and on the river; but the people soon wearied of this, and on his return the following summer, he found a surprising degree of friendship and respect in quarters where before there had been only persecution. Several times it was possible for him to go to his home, though not

INTERESTING SCENE AT IDGAH, BESIDE THE MOSQUE OF ALI.

On the great feast day following the fast of Ramayán all loyal Mohammedans come out to this mosque and, at the stroke of noon, go through the various postures of Moslem prayer. This is the overflow crowd. A man in the mosque window copies the movemen's of the imám inside, so that the motions of all will be uniform.

to remain there, and only accompanied by escort. In the summer of 1913, when I first met him in Kashmir, he was helping Mr. Biscoe at the summer session of the school and, in the holidays, touring the villages, with one of the Mohammedan masters of the school for companion, giving lantern lectures and preaching on the life of Christ.

This past winter, while studying in the Normal College, Lahore, he has been a resident of the Y. M. C. A. Hostel there with Hindus, Mohammedans and Sikhs, and in the daily contact I have been privileged to have with him, in the intimate places of prayer and friendship, I have found in this twenty-two-year-old youth a mature and consecrated Christian, rarely gifted, yet profoundly humble and knowing not the name of fear. True to his Srinagar training, he organized a small fire brigade in the Hostel, and, in a recent fire in the neighborhood, skipped lightly up a ladder set against a tottering wall, on which the firemen were afraid to venture, carrying with him a line of hose. As in his own Kashmir, where on more than one occasion he risked his life to save the lives of others on the storm-swept Wular Lake, his genuine unselfishness and utter fearlessness have been silently witnessing for Christ among the students, whose respect and love he has universally won. By his lips also he has been bearing witness to the faith that is in him—signally on a recent occasion in the Lahore Y. M. C. A. where he addressed a large and breathlessly quiet audience of non-Christian students, telling them simply and humbly the story of what Christ had done for him, without a word of what he had suffered and given up for Christ.

Now what of his future? It hardly needs to be added that it will be lived in his own beautiful vale of Kashmir, "the womb of the Himalayas." In the winters he will be teaching in the Mission School and in the summers he will be going from place to place with his lantern and his Bible—and his story of love and freedom in Christ Jesus. Who can foretell the result? He has been studying the marvelous mass movements toward Christianity in the Punjab, and feels certain that something like it is possible, by the grace of God, among the lowly multitudes in Kashmir. Like the former generations of Koreans, before the great revival which is still unended swept them into the Kingdom by tens of thousands, the Kashmiris are in bondage to a never-resting terror of evil spirits, and of the priests who batten on their fears. Upon their hearts too, in answer to Christian prayer and sacrifice, there may descend a mighty baptism from above which will bring to pass, in this era, a Christian Church in Kashmir which will constitute both a challenge and an invaluable aid to the little band of Christian workers engaged in the arduous task of the evangelization of India. Meantime let us remember to pray for Samuel Bakkal, the firstfruits and earnest of that coming Church, as he sets forth on his dangerous pioneer service of Christian apostleship in Kashmir.

NORTHFIELD, 1914.

The largest **Young Women's Conference** ever held at Northfield convened from July 1-8, with a registration of 727 delegates, representing 27 schools and colleges and many more churches. To estimate the results of the Conference is impossible. The good fellowship and enthusiasm, not only in the platform meetings and classes, but also in the general spirit and community life of the delegates, were more apparent than ever before, thus bespeaking the deep impression that the Conference was making upon each girl.

Of special interest this year was an "Open Conference for Girls," held for an hour the first three mornings, at which discussion of the following phases of Christian service took place: "The Sunday School," "Helps for Personal Bible Study," "Camp Fire Girls and Other Social Organizations," and "Our Missionary Responsibilities," especially emphasizing the opportunities for "Work in Our Own Churches." This session was supplemented, during the last three days, by missionary addresses by Mrs. Helen Barrett Montgomery, of the United Mission Study Committee, and Mrs. Fred Smith Bennett, of the Presbyterian Board. The former spoke on Foreign Missions, bringing experiences and facts from her recent trip to the Orient, where she visited many of the principal mission stations. Mrs. Bennett represented the work on the home field.

The Bible courses were: "The Bible—How to Study and Use It," by Rev. John McDowell, D. D., of Newark, N. J.; "The Gospel According to Matthew," by Rev. Charles R. Erdman, D. D., of Princeton, N. J.; and the expression of the "Divine Life in a Girl's Relations," by various Bible leaders of the Boston-Northfield League. This last course had been conducted during the past winter in

THE NORTHFIELD YOUNG WOMEN'S CONFERENCE, 1914—FIELD DAY.

Boston by young women who had attended the Conference in previous years, and who desired to express, for the benefit of the younger girls present, what they had gained by this service in their own community.

Among the platform speakers were: Rev. Drs. Floyd W. Tompkins of Philadelphia, F. B. Meyer of London, Charles E. Jefferson and Robert E. Speer of New York City; Mr. George Wharton Pepper of Philadelphia; and Miss Edith White, superintendent of the Woman's Branch of the New York City Mission Society.

A combination of circumstances made this year's **Summer School of Women's Foreign Missionary Societies** (July 10-18) the most notable of all the eleven sessions which have been held. The opportunity to study a text-book which makes a profound appeal to all women, combined with eagerness to hear Mrs. Henry W. Peabody and Mrs. Helen Barrett Montgomery, fresh from their world tour of mission stations, brought out the largest numbers of any season. The exact registration was 932, of whom 276 were Congregationalists, 193 Baptists, 151 Presbyterians, 134 Methodists, and 107 represented the Dutch Reformed Church.

Another reason for the large attendance this year is the rapidly growing interest of the girls in our schools and churches. Speaking on the opening night, Mrs. Peabody declared that a composite picture of the gathering would be twenty years younger than it used to be. The 377 girls, living in tents, formed a goodly body in themselves, and special Bible and study classes were arranged for them, together with some pleasures in the way of recreation. But they certainly gave as generously as they received, especially in their contribution of chorus work and in the general sense of youth and hope and enthusiasm they brought to the whole Conference.

The morning programme—divided into three periods—included several Bible classes, for the first hour: The Acts of the Apostles, taught by Dr. F. B. Meyer of London; Studies in the Life of St. Paul, led by Deaconess H. R. Goodwin;

MRS. HELEN BARRETT MONTGOMERY AND MRS HENRY W. PEABODY.

Old Testament Heroes, Miss Frances H. Thompson; Jesus, the Man of Galilee, Miss Elvira J. Slack.

Among the electives arranged for the second period were a normal class, conducted by Miss Mary Peacock, and conferences on methods for junior and senior societies, under the care of Miss Nellie Prescott and Mrs. G. B. Germond, besides two Mission Study classes for girls: "The Why and How of Foreign Missions," led by Mrs. F. H. Farmer, and "The Emergency in China," by Miss Margaret Burton.

A prayer service, followed by "Mrs. Montgomery's hour," ended the morning. Both were attended by practically every delegate, old and young. Nearly every person had a copy of this year's text-book, "The Child in the Midst," by Mrs. Benjamin W. Labaree, once a missionary in Persia, now connected with the Hartford School of Missions.

One afternoon, a pageant presented the various chapters of this book in a way both effective to the eye and appealing to the heart. About 200 had part in the scenes which were planned to represent the contrasts in the home, school, play,

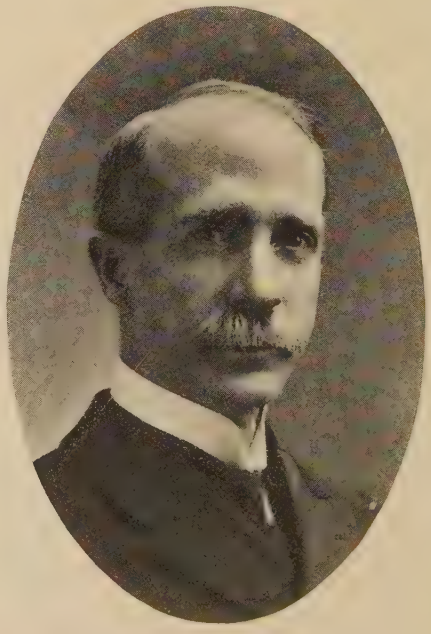
SCENES FROM THE PAGEANT—ORIENTAL CHILDREN AT PLAY.

work and worship between children in America and in the Orient. There was a real thrill in the last scene when privileged American children, gathered about a Christmas tree, ran out to bring back by the hand each little pagan child to join the circle and share the glad festival of the Christ Child.

Another afternoon was given up to denominational rallies, and yet another to field sports.

Evenings were devoted to meetings in the Auditorium with stirring addresses by missionaries and others. Among those who spoke were Mrs. Peabody and Mrs. Montgomery, Miss Jean McKenzie of Equatorial Africa, Mrs. Motte Martin of the Belgian Congo country, Dr. Sidney L. Gulick of Japan, Mrs. Annie L. Baird of Korea, and Miss Margaret Burton, Y. W. C. A. secretary among Oriental students in this country. A mission-

A JAPANESE KINDERGARTEN.



DR. SIDNEY L. GULICK.

ary rally brought to the platform one evening about thirty missionaries and eight under appointment.

The Home Mission Summer School (July 18-25) was helpful, inspiring and altogether successful. A larger registration, a much increased attendance of young people, and a wonderful spirit of devotion, made this gathering memorable beyond preceding ones.

Miss Woodberry's admirable teaching of the lesson book, "In Red Man's Land," Mrs. McCoy's fine methods for work with young people and children, and the conference of the young women with its interchange of valuable suggestions, filled the morning hours, leaving the afternoons for the reception, rallies, and sports.

Dr. Meyer's Bible lessons and the Round Top messages were of unusual spiritual value and prepared the way for appreciation and assimilation of the truths presented by the speakers in the evenings. Rev. Frank Higgins made real to his audiences the need for work among the lumbermen, who, with their positive virtues and vices, have so endeared themselves to him in his "parish of the pines."

Probably no pictures of Indian life ever equalled in beauty and instructiveness those presented by Dr. Dixon, of the Rodman Wanamaker expedition, from his marvelous colored slides and moving films. Mrs. Ida Vose Woodbury gave a masterly address on "The Loyal Mountaineers," and Dr. Frank Wright brought to an eager audience a thrilling appeal for our Italian neighbors in this country and across the sea.

A fitting close to the week of instruction and inspiration was the service of Friday evening in which bits of home missionary experience were given by workers from the fields. This was followed by the presentation of "The Vision of the Gates," by about fifty young women under the leadership of Miss Elsie Hand. The solemnity and impressiveness of its rendering made the lesson of the call to world-wide service one never to be forgotten. The same spirit of devotion prevailed at the campfire which followed the close of the service, when the white-robed singers joined hands in circling the fire as they sang for the last time the beautiful hymns and patriotic songs in which they had so often joined their voices during the week together.

Just think of seven hundred and fifty persons—enrolled, registered and paid members of a real school—learning how better to teach in or to conduct a Sunday school or a class. Such was the sight that met our eyes from day to day, July 18 to 25, as keen, alert men and women for six hours daily sought to equip themselves for the world's greatest work: that of instructing in and converting to the Gospel of Jesus Christ. It was a real school of methods, and downright work was being done.

A faculty of seventeen members, a quartette of picked musicians and another quartette of busy secretaries, with two trained nurse attendants, worked, watched and prayed for the success of the largest **Summer School of Sunday School Methods** ever convened in North America. Chairman Robert Chapin Parker of Westfield, Mass., and Wesley J. Weir of Portland, Me., for the Committee, royally seconded the efforts of Hamilton S. Conant, as Dean of the School, and the Faculty of specialists to make the week of intrinsic value to each member, while the social and recreative features were carefully worked out by a committee, as were also the devotional periods.

Besides the usual classes daily for each of the seven departments of a modern Sunday school, there was a class for parents, one for superintendents, another for teacher training. The largest class met each morning at 8.15 to learn how to use pad and pencil to illustrate truth. At the close of the forenoon, two classes —one to learn how to use the blackboard and the other to do the handwork, so needed in finding the point of contact between pupil, teacher and truth—were held. New classes for real children of Primary and Junior age and classes for young people under seventeen were a part of the daily programme.

A FOURTH OF JULY ADDRESS.*

George Wharton Pepper.

There is an unusually striking contrast, it seems to me, between the virile and religious note of that Battle Hymn of the Republic that we have just sung, and the tenor of the usual Fourth of July oration. In fact, it is to me slightly oppressive to think of the amount of talk that has been liberated in this country to-day by Fourth of July orators, and to reflect upon how much of it is probably futile. I have heard so many of these Fourth of July orations that I could almost give a recipe for preparing one. You take history and distort it; next you add a little political science, twisted to conform to the party prejudices of the speaker; you set the whole in a shallow political economy, and then you garnish it with patriotic slush. Now that sort of a dish may do for mere men, but if your minds are as bright as your faces—to say nothing of the brilliancy of some of your costumes—I suspect that you would not tolerate such stuff, even if I were to offer it to you. You are here for a very serious purpose, and it is my part to do my little best to help you accomplish it.

Most people who listen to the average Fourth of July oration go home, I think, with the impression that when the fathers of the Republic made up their minds—or when the mothers of the Republic made up their minds for them—to declare their independence of the Fatherland, all was over but the shouting. They seem to think that our ancestors, having cheered the Declaration of Independence and listened to the booming of the Liberty Bell, went home to have a good time, and lived forever after in prosperity and peace. I wonder whether any of you have a similar idea of what life is going to be like after this Conference is over. Here you are, in an atmosphere of spiritual exaltation. You are stimulated by the environment in which you find yourselves, by the advice and the exhortations that are directed to you. Perhaps some of you have been led to make your declaration of independence from some ignoble habit or from some besetting sin. It almost seems as if you could see the open Heaven, and hear God's voice commending you for the stand that you have taken. It is impossible, you think, ever to lapse again into that old negligence and indifference; and yet we know—do we not?—that these times of spiritual exaltation are often followed very quickly by tremendous assaults of temptation.

I find great comfort in reminding myself that this was our Lord's experience. I turn to the account of that conference which John the Baptist held yonder in the country, and of how our Lord attended it and Himself entered fully into its spirit and submitted to be baptized. "Then"—that is to say, as soon as our Lord came up out of the water, with the vision of the open Heaven, with the sound of the Father's voice ringing in His ears, and with the breath of the Spirit's inspiration upon Him—"*then* was Jesus led up into the wilderness to be tempted of the devil." I wonder how many of us are going to prove adequate to the test that is awaiting us when this Conference adjourns.

You know it was just so in the life-story of our country. There was 1776, the Declaration of Independence, the Liberty Bell, the cheering, the overconfident enthusiasm of a hopeful people; and there followed immediately 1777, Valley Forge, treachery, disaster, and almost impenetrable gloom. Oh, I have sometimes wished that a John Bunyan would arise to tell the story of our nation in the form of an allegory of a single Christian life. If he did, I am sure that he would bring out in strong relief one tremendous fact, and that is, that we Americans are far too apt to exaggerate the capacity of declarations, constitutions and statutes to breed virtue and foster happiness. We talk excitedly about tariff laws, revenue measures, the Mexican policy, women's suffrage, eugenics, workmen's

*Delivered at The Northfield Young Women's Conference, July, 1914.

compensation, minimum wage, the referendum, the initiative, the recall, and a thousand other legislative, executive and judicial expedients; and we forget that, if all these things were to come to pass to-morrow, on the day after we should be the same people as before. The trouble with so much that passes under the name of reform is that in the last analysis it resolves itself into the effort to reform the other fellow. It is the old story of fixing our attention on the mote in our brother's eye.

I remember hearing that a few years ago the judges of England were met together to prepare an address to the Crown, and that a draft was presented which began thus: "Deeply conscious of our own defects." Lord Bramwell, who was a grim old fellow, quite confident of his rightness, objected on the ground that this was obsequious hypocrisy; whereupon one of the other judges, Lord Bowen, suggested, as an amendment: "Deeply conscious of one another's shortcomings." And that, my friends, spells the weakness of much that passes under the name of reform. It would be a far more wholesome thing if you and I were to-night to feel called upon to make it our patriotic duty to undertake the task of *self-reformation.*

I imagine that the kind of reform you and I stand most in need of is that we should strive to make our religious life less exclusively an external thing; that we should train ourselves to rely less and less upon being periodically stirred up by conferences and exhortations; that we should learn to ponder deeply and reverently upon God; and that we should seek earnestly, persistently, to find the way to communion with Him.

It seems to me that we are too apt to leave *ourselves* out of our consideration of national problems, and to forget our individual responsibility when we are discussing remedies and means of redress. I know a number of women who see clearly the evils of the sweatshop and the horrors of the white slave traffic, and who are willing to serve on committee after committee to redress these evils, and who are yet absolutely oblivious to the conditions under which the domestic servants live in their own households. Some of the most irritable and unreasonable people that I know are keen for the evangelization of the rest of the world. I know, and you know, women who are degenerating so fast in the pursuit of political rights that they will be absolutely incapacitated to form a sane judgment when at last there is given to them the vote to which I personally believe they are entitled. The air is full these days of talk of social service; and yet you and I know plenty of social service workers out of whose system God has been crowded, who have ceased to think of themselves as servants of our Lord, who are domineering and self-willed, and absolutely incapable of working under authority.

Our tendency is to rely upon systems, to deify the external and to neglect our right relation to Almighty God. We smile superciliously when we read the Old Testament accounts of the offering of bullocks and goats; but I wonder how the matter stands in the eyes of Almighty God when He compares those well-meant sacrifices with many of the things that we do, that are objectively good in themselves, but that are far from being an expression of love, loyalty and devotion to Him. We pity the poor Oriental when we are told how he sets up his prayer-wheel in the water-course and lets the stream say his prayers for him. But let us be honest with ourselves. To what extent do our hurried mutterings in the morning and our sleepy mumblings at night exceed in spiritual value the rotation of that wheel and the murmuring of that stream?

Now I know perfectly well that I shall be misunderstood by some. No doubt there are some young girls here who will say hereafter: "That was an odd fish that spoke to us on the evening of the Fourth of July. He professed to be a Christian, but he spoke slightingly of social service; he is said to be a lawyer, but he seemed to think nothing of constitutions and statutes." Well, I am content to be misunderstood by some, because I am sure that I shall be understood by the great majority. You know that I have not the least sympathy for a Christianity which does not express itself in terms of service to one's fellow men. All that I am contending with respect to constitutions

and statutes is, while I highly prize our national constitution and revere our system of jurisprudence, yet that these things, of themselves, are powerless to save the nation and are not efficient for good unless they are the expression of the moral sense of the community that lives under them.

If you young women have ever read the Declaration of Independence and the Constitution of the United States, you will know that much is said there respecting life, and liberty, and property. Well, what about life? We Americans as a nation do not seem to set a very high value upon human life. There is a tremendous amount of preventable disease, there is a fearful amount of avoidable death from negligence. There is murder and there is suicide, of the race and of the individual. What we need is an inspiration far higher than that which comes from any constitution. We need to recall to ourselves that philosophy which teaches the infinite value of human life and of the individual soul, and that it was *life* that Christ came to give us more abundantly.

And what about liberty? The Constitution presupposes that we have all been nurtured in a well-ordered liberty. But liberty implies that decent respect for the rights of other people that is a characteristic of those who have achieved the conquest of self. Merely to enact the Golden Rule, and write it on the statute book, advances us but a short distance. That which we need is to place less reliance in constitutional guarantees, and struggle harder to achieve the liberty wherewith Christ has made us free.

And what about property? The Constitution presupposes a right relation between the owner and his property, but it is powerless to create that relation. It is for us, for you and me, to develop a sense of stewardship and to realize that "in stewards it is required that a man be found faithful." If we grind the faces of the poor, if we are guilty of disgraceful waste of the Master's goods, if we fail to give sacrificially of our substance for the spread of the Kingdom, shall we save the nation by multiplying statutes, and increasing the number of constitutional guarantees? I tell you, nay: but, except the privileged share their privilege with the unprivileged, we shall all likewise perish.

My friends, if I were talking to an audience of men I should say much of what I am saying to you. But I say it to you with all the earnestness of which I am capable, because—well, because you are you! This is a fact: that just as constitutions and statutes are worth very little without the man behind the legislation, so it is true that in the long run the men in any community will be exactly what the women in that community expect them to be. Now that is the statement of an unwelcome truth, because it carries with it a terrible weight of responsibility. The fact is, however, that we are in your hands. You may want to wash your hands of your responsibility. You may want to shut your eyes to it. But the responsibility remains, and the fact persists. If husbands fail to make home happy by those acts of consideration and that thoughtful regard for the finer feelings of other people, which are the distinguishing marks of a true gentleman, it is, in a large percentage of cases, because when they were bachelors, the girls did not insist that they should behave with chivalry. If you young women want the social set in which you will live to be decent, you, and you alone, can make it so. If you want the men who come within the sphere of your influence to be wholesome-minded and clean, I had almost said that you could accomplish the result single-handed. If you want to set up and maintain a single standard of purity for men and women, you, and you alone, can establish that standard. You may not agree with me now, but you will live to do so.

My dear young friends, most of you within the sound of my voice are capable of living nearer to God than most of us. Most of you are capable of becoming interpreters of God to most of us; and that is why I appeal so earnestly to you to address yourselves to your own spiritual culture. In so doing you will not merely be working out your own salvation, but you will be doing a great patriotic work in achieving the salvation of your nation.

And it is just because I believe in you

so profoundly that I dare to be an optimist about our national future.

I often go, in Philadelphia, into old Independence Hall, into the room where the convention sat that framed the Constitution. The chairs in which the members sat are ranged around the room, and in the middle of the semicircle is the chair that was occupied by the president, and at the top of the back of the chair there is a sun carved, with radiating rays. It is narrated that when the deliberations of the convention had reached a close, and the delegates crowded around the president's desk to sign the document which they had formulated, Benjamin Franklin, while waiting his turn to sign, commented upon the fact that it is found by artists to be impossible, or at least difficult, to distinguish between the portrayal of a rising and a setting sun; and that during the dark days of debate and division, he himself, with his eye fixed upon the president's chair, had often wondered whether yonder sun was rising or setting, but that now, when under the guidance of God they had reached a happy end to their deliberations, he knew that the sun was rising. And I, too, feel it to be so, and largely because I trust in *you*. I know that there are plenty of people who are whining about the decadence of religion. There are plenty of people who are calling upon the state to come to the rescue of Christianity. There are plenty of well-meaning people who are trying to write the name of God into the Constitution, presumably to perpetuate the name of God! Why, my dear friends, it is because this nation needs Jesus Christ far more, if I may speak reverently, than Jesus Christ needs this nation, that the appeal for your allegiance to Him is an appeal to the highest act of patriotism of which any human being can be capable; because just as allegiance and loyalty to Him give unity to the life of the individual, so the devotion of a whole people to Him will give that definiteness of ideal and that singleness of aim without which dynamic national life is an impossibility.

In times of national crises, and when there are clouds upon the horizon, it is the fashion of some to invoke the great men of the past; they want Moses and the prophets back again, and they wish that Washington and Lincoln would reappear; just as the English poet craved the return of Milton. You remember the lines:

"Oh, raise us up! oh, come to us again
And give us manners, freedom, virtue, power!
Thy soul was like a star that dwelt apart;
Thou hadst a voice whose sound was like the sea;
Pure as the naked heavens, majestic, free,
So didst thou travel on life's common way, and yet thine heart
The lowliest duties on itself did lay."

But that is not the spirit in which I close my remarks to-night. I am not invoking the return of dead heroes. What the nation needs is present patriots. And, behold, a greater than Milton is here! Daughters of the Republic, on this day, which is the anniversary of a declaration of political independence, I call upon you, with all the earnestness at my command, to renew your oath of dependent allegiance to the Lord Jesus Christ, Who is "the same yesterday, and to-day, and forever"!

"HIS FATHER LET HIM DO AS HE PLEASED."*

Robert E. Speer.

"His father had not displeased him at any time saying, Why hast thou done so?" 1 Kings i. 6.

If we were to translate the words more directly into the language of our own day, we would say, "His father had always let him do exactly as he pleased." The reference is to David and his son Adonijah, and to the want of discipline in which the father had ruined his boy.

It is not hard to reconstruct the story. David was busy about his cares as king, and his heart towards his children was an indulgent heart. Adonijah seems to have

*Delivered at the Northfield Young Women's Conference, July, 1914.

been his youngest boy, and his father just let him have his way, never reined him up or checked him by asking him why he had done so or so. David pursued, in other words, the modern theory of child training: that the one principle by which children should be educated is the principle of letting what is naturally in them come out; that they must not be crossed or frustrated, or have any external discipline or control laid upon their lives. This is, of course, the extreme of it, but we hear the theory and see it applied all around us every day.

And it is a modern theory of self-education. We are told that life should be left free to follow its own true impulses; that it should not be thwarted and intimidated by the conventions and prohibitions of society; that men and women should consult their own hearts and then should move out quite freely in obedience to the promptings of these hearts; that their lives and the lives of their children should not be twisted or deflected by the imposition of any external authority or command.

Well, that was the way Adonijah was brought up. His father was rich. The boy had his own establishment, his own horses, his own retinue of attendants, and round about him, as round about any Oriental king's son, there would be the usual crowd of flatterers and sycophants. There was no will or desire that he had not the means to gratify, and his father let him have his way.

Further, he was the younger brother of Absalom, and the old record says that they were handsome and popular boys. They had a way that carried along all of those who came in touch with them, and as members of the royal family, and the leading young men of the city, we have no difficulty in understanding the atmosphere in which they lived and the conditions within which they grew.

And it must be confessed that this was the easy way of going about the matter. It is far easier to let a child have its own way than to endeavor by wisdom and patience and strength, to study and decide what is best for the child, without breaking the child's will, and to guide it into the better way. It was far less care to David to let Absalom and Adonijah go than it would have been to take these high-strung sons of his in hand and endeavor to break them to discipline and truth, and to send them out into life real men of power. It was far easier never to call them and to say, "Boys, why did you do this?" Far easier never to lay any authority or guidance upon them from without, far easier, especially for a man like David. He had grown up on a farm, with all the hardship and frugality of farm life, with no privileges as a lad, and now that he was the king of his nation, he was able to do anything whatever for his sons. It was a hard thing to refuse them the things he had never had. Easily and indulgently—for he was a man of kindly heart all his days—he found it far simpler not to lay hard restraints upon his boys when he could give them their own way.

And, of course, it is the far easier way of self-education. For a man to love himself so much that he never thinks of his neighbors, to blind his eyes so completely to the consequences that he can live for the passing moment,—this is a very easy philosophy, and the man or the woman who is able to practice it will seem, for a little while, to live in the sunshine, a fine butterfly, smooth-going life. All this is easier than to say, not, What is my impulse? but, What ought I? not, What do I like? but, What is best for all the world? not, What is the easy way? but, What is the hard way over which the feet go that carry the burdens of mankind, and that are destined for great crosses?

But, though it is the easy way for a while, there comes a time when it is no longer the easy way. When in his little room above the gate the old king bowed his gray head in his hands and with breaking heart sobbed out: "O my son Absalom! my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!"—it was no longer the easy way. When Adonijah rose up in insurrection against his old father as he lay on his dying bed, gathering his little company of sycophants around him and setting himself up in his father's place, then it was no longer the easy way that the old man had pursued.

And to-day still, fathers and mothers

who for a little while thought the easy way was never to ask their children why they had done so, but let them go their own way with no imposition of outward authority or control, find in a little while that the easy way has turned bitterly hard. I have a friend, a leading merchant in one of our large cities. A little while ago another friend of mine was visiting him, and as they walked down the street together, suddenly a large car whizzed around the corner, full of young people, among them the merchant's son. This was the middle of the forenoon and the boy was supposed to be at work in his father's establishment. The father turned to his friend and said: "I wish I knew how I could hold my boy in." But my friend understood why he could not. He knew that only two or three years before that son had been rewarded for passing examinations at college, examinations that it ought to have been taken for granted that he would pass. But his father thought he should be rewarded for passing them, and he bought a car and sent it up to him at college. Now he wonders why this son does not know how to bind himself to duty.

And in our own lives the easy education does not go easily all the way. There comes a time when, having always indulged ourselves; when, never having taken our lives in our hands and reined them to the great ministries of mankind, we find that we cannot. We find that we obey our caprices; follow any impulse; cannot stick to any task; do not know a principle when we see it; have no iron or steel anywhere in our character; are the riff-raff of the world that the worthy men and women have to bear along as they go.

Now I suggest that we put all this positively to ourselves this morning, for I think every one of us will feel we are treading near some of the great realities and weaknesses and necessities of our day and nation. Why should restraint, obedience, the authority of duty and God be let into our lives? In order that out of all these things self-control may come. And why should there be this submission of our lives to duty, to truth and to God? Well, the reasons are perfectly obvious, the moment we begin to think about them.

For one thing, there is the indisputable fact that the strongest and best men and women we know are men and women who were trained in this school, who sometime during their life, and the earlier the better, passed under the discipline and influence of that chastening spoken about in the twelfth chapter of the Epistle to the Hebrews, without which we are not children at all. All around us are these men and women, fathers and mothers, who indulge their sons and daughters, who never confront them with moral principle and obligation and duty, and then lament because their children do not seem to have the old iron grasp of duty, the old rigid love of truth and righteousness. Well, it is all very simple. It is because those fathers and mothers are denying to their children the very education that made themselves what they are. These very men and women, who will not run away from any task, who stand steadfast in the truth, upon whose every word we can rest our whole soul, grew out of a certain discipline, a certain education, and it was the kind that Adonijah did not have. And all men and women who want to be masters of their lives and to have strength to lay beneath the work of the world must ask God that it may be given to them.

Then, in the second place, not alone is this the only kind of training that can produce that kind of character, but unless the child learns control from without, it will never learn self-control. Unless it passes under the discipline of a wiser and stronger hand at the beginning, it will never come to the time of deliberate and moral self-discipline, which only is character. This is character, the binding of life beneath the firm sovereignty of the principle that is the heart of God.

And it is this that gives freedom. There is no freedom outside of character. Liberty, as Montesquieu says, is not freedom to do just as we please. Liberty is the ability to do as we ought. And the freedom that we need is not the freedom of caprice and whim and listening to our impulses. It is the freedom that enables our eyes clearly to see just what right is, and then enables us to do it. Symonds put it in his verse:

"Soul, rule thyself. On passion, deed, desire,
Lay thou the law of thy deliberate will.
Stand at thy chosen post, faith's sentinel.
Learn to endure. Thine the reward
Of those who make living light their Lord.
Clad with celestial steel these stand secure,
Masters, not slaves."

And if such self-control goes as far even as that voluntarily accepted Cross, on the green hill just outside Jerusalem, it will bring victory at the last, because it has brought one long succession of victories over self all the days.

I cut this fugitive bit of verse from a newspaper the other day:

"Pausing a moment ere the day was done,
While yet the earth was scintillant with light,
I backward glanced. From valley, plain and height,
At intervals, where my life path had run,
Rose cross on cross: and nailed upon each one
Was my dead self. And yet that gruesome sight
Lent sudden splendor to the falling night.
Showing the conquests that my soul had won.

"Up to the rising stars I looked and cried,
There is no death! For year on year reborn,
I wake to larger life, to joy more great.
So many times have I been crucified,
So often seen the resurrection morn,
I go triumphant, though new Calvaries wait."

And I say that this freedom and victory are waiting only for those lives that have been broken beneath the cross of an absolute restraint of God, and have so mastered themselves under God's name by the help of Christ, that control has been given over in trust into their own hands.

And once more. We all know that power lies only here in this school where men are trained both to feel and to wield power. There is no power in the world that is not power cabined, power held in some way. Loose power is imperceptible and utterly useless. The only power we know is power walled in, shut down, confined and beating against its barriers and its walls. We see it in the athletic life of our colleges to-day. No athletic trainer in any college ever followed David's method with Adonijah. The trainer is there to say: "Why did you do it that way?" "Why did you not do it this way? You have no right to waste your energy in that way. You must do it so."

There is one scene in *Quo Vadis* that redeems much else in the book. It is the scene in the Coliseum, when the old giant Gothic slave is shown saving the life of his mistress, whom he loved. The great bull has come out with the girl's form tied to his horns, and there is dead silence as the bull stands angrily facing the man. You remember the picture. As Ursus lays one hand on each horn of the auroch the struggle begins. There is not a sound. The great multitude watches the man's muscles rise and harden and the sweat come out and drop from every pore. They see his feet sinking down in the arena, until the sand is above his ankles. Suddenly the great head of the bull begins to twist under that awful strength. Then the neck breaks and the giant lifts the limp form from the beast's neck and stands with the burden in his hands before the Emperor. I like to read such a picture of power secured by self-discipline. Do we want to go out limp and beaten and ineffective in our lives against the great mass of work in the world that waits to be done? Or do we want to go out in the strength of Him Who, having bent beneath His Father's will, was able to carry on the Cross the whole burden of human sin?

And again. We must learn in this school the things we desire most and value most: purity and delicacy and refinement of character, for they cannot be acquired elsewhere. So much social standing nowadays seems to be uttered in terms of self-assertion and indulgence and the ability to have any whim or caprice gratified. This sort of self-assertion, this caprice, is regarded by many of us as the highest mark of social standing, whereas we know it is precisely the opposite, that it is self-restraint and self-control and self-surrender that mark the finest lives.

There is a beautiful story in the life of Goldwin Smith that illustrates what I mean. In the early sixties, when he

was one of the keenest liberal minds of England, he was associated with Cobden and Bright in what was known as the Manchester School. Again and again he found himself the mark of the bitterest criticism from Disraeli. Later Goldwin Smith came to Canada, resigning his professorship at Oxford that he might do so. At that time Disraeli's novel, "Lothair," appeared in which he attacked Smith—of course, without using his name—as a social parasite. It stung Smith to the very depths of his soul, but as it was an anonymous book there was nothing he could do but sit down and write this note personally to Disraeli:

"You well know that if you had ventured openly to accuse me of any social baseness, you would have had to answer for your words; but when sheltering yourself under the literary forms of a work of fiction, you seek to traduce with impunity the social character of a political opponent, your expressions can touch no man's honor—they are the stingless insults of a coward."

That was all he did. And yet, at that very moment, Goldwin Smith had in his possession letters of Disraeli, with which he could have crushed him. Openly in Parliament Disraeli had said that he had never asked Peel for any position. But at that moment Smith had a letter in which Disraeli had abjectly begged Peel to give him office. All Smith needed to do was to publish Disraeli's own letter to Peel and it would have ruined Disraeli's career. But to Goldwin Smith that was not a noble thing to do. Peel's correspondence had been given to him, not to use in self-defense, nor for any personal justification of his own, and he repressed that letter until Disraeli was dead. Then, years after, all of Peel's correspondence was published and the whole world knew what a gentleman Goldwin Smith had been. Our modern ideals of what constitutes high social standing and character say: "Fight fire with fire. He struck you foul; strike foul in return." But the man who had learned self-restraint in the school of God's loyalty and truth, who understood that power is ours, not to use for self-seeking, but for the good of men and for God's honor, would not stoop to any such disloyalty and shame.

Once more. Whose judgment is of any value? Who would have thought of going to Adonijah and asking his opinion on anything whatsoever? He did not know right from wrong. He never thought over the issues of right or wrong. What would I like to do? What does passion bid me do? What is my whim or caprice for to-night?—that was as far as Adonijah had ever thought. No man would ever go to him, as no men will ever come to you and me if we have not been trained in the school of moral discrimination, if we have not looked upon the ethical principles of life in deciding the question as to whether the thing is right for me and for the whole world. If we are going to be men and women to whom people will come for comfort and strength and guidance, to whom our own children can come with assurance that they will get the truth, we must be men and women who now place ourselves beneath the great discipline of God.

We see all this put simply in two great things. We see it in our Lord's constant appeal, while here in the world, for men and women of fiber and discipline. One came to Him and said: "Lord, what shall I do to inherit eternal life?" and Jesus, looking upon him, loved him and said: "I would not think of counseling anything hard. You must not sacrifice anything. It is all very easy. The Father above is a Father of great tenderness and compassion. He would not lay a straw's weight upon any child of His. Go; live according to your desires and by the natural impulses of your heart, and for that you shall have treasure in heaven." Oh, no; He did not say that. He said: "Go, sell all that thou hast, and come and follow me. If any man would come after me, let him take up his cross and follow me. No man, having put his hand to the plow and looking back, is fit for the kingdom of God. Except ye love less your father and mother and brother and sister, yea, and your own life also, ye cannot enter the kingdom of God."

We see it, too, in God's way with men as He laid down His great laws at the beginning, when that people of His was just as a race of little children. Why did He not say to them: "This ye may

do. The world is sweet and fair. This ye may do, and all shall be easy to you"? Why, on the other hand, did He speak to them in the stern admonitions of the Decalogue: "Thou shalt. Thou shalt. Thou shalt not. Thou shalt not"? God never hesitates to lay His great loving denials upon mankind and at last to stifle them beneath the restraint of death that He may issue them forth through that restraint into the infinite liberties of the life that is immortal.

Now do not brush all this away to-day, or any day, light-heartedly, as it can be so easily brushed away. "Oh, don't shadow our lives," you will say, "with your denials and your prohibitions and your restraints. Leave life free and sweet as the summer air and the flowers of the field"—that last how long? No, my friends, it were well for us that we should learn this lesson, and learn it now, ere the time comes when the silver cord is loosed and the wheel is broken at the cistern and the grinders shall cease and the long shadows fall. You remember a tragic incident in New York just two years ago —I do not need to recall the details of it— when two young lives made shipwreck of themselves just because they thought that impulse and caprice were the free voices that they might obey. When it was all over, and the two lives had drawn the veil of night across their short-lived evil joy, one of the papers published a letter which the girl had written to a friend:

"My friend," she wrote, "you and I and Fred, young, heedless, cynical, living in this reckless town of New York, may laugh sometimes at the old things like law and religion, when they say, 'Thou shalt not.' We may think that phrase was written for old fogies, and we may sneer at 'the wages of sin is death'; but, my friend, there comes to us some time knowledge that the law and religion are right. What they say we shall not do, we cannot do without suffering. Fred and I have learned that. The wages of sin is death."

It is worse than death; for what was Hell in that great vision that John saw? Why, nothing but the removal of all restraint. "He which is filthy, let him be filthy still." He is unclean, let him be unclean. He is unholy, let him be unholy. Take all the restraints away. That is Hell.

Away from the dark gates that open thither may another voice call us here to-day, the clear, strong, summoning voice of Him Who said of Himself: "I came not to do mine own will, but the will of him that sent me. I do always those things that please my Father," and Who in the garden of Gethsemane, when the anguish was almost greater than He could bear, yet found rest when He prayed, "Father, not my will, but thine be done"; that out of the willfulness and capriciousness and the whim and mood of our little transitory lives we may pass into the great, strong, steadfast, sovereign will that waits for us; that, as little children who creep home at night from the play of the day to rest in the arms that wait for them, we may lie down and be strong in the strength and chastening of God!

THE GIVER OF LIFE.*

Robert E. Speer.

"The thief cometh not, but that he may steal, and kill, and destroy: I came that they may have life, and may have it abundantly." John x. 10, R. V.

Not very long before his death, as you will remember, the late Mr. J. P. Morgan was summoned to testify before a congressional committee which was seeking to locate the seat of the money power. The object of those who were examining Mr. Morgan was to bring out the extent of his own influence and control, and to show, if possible, that in the hands of a few men was concentrated the real domination of the financial life of America. I think the popular impression, after the examination was over, was that Mr. Morgan's modest disavowals were justified

* Delivered at the Northfield Young Women's Conference, July, 1914.

by all the testimony, and that there was no one man, or any group of individuals, in this country who possessed so much power as was supposed to be resident in the hands of a little company of men.

Now, at the best, there was no question of creating or producing anything. Nobody thought of asking Mr. Morgan whether he could create a grain of wheat, or heal a disease, or bring into existence anything that was not already here. The only question was how much of something that was here already was he, or any other man, able to control. As I read the testimony, the one dominant impression it made on my mind was as to how small and weak and ineffectual even the strongest human life was, and how little was the effort that it could make in what it was able to do in behalf of others.

How weak does even the strongest personality in the land appear when contrasted with One Who can say such words as these I have just read! Suppose some great man now living were to say to us: "Come unto me, all ye that labour and are heavy laden, and I will give you rest. If any man thirst, let him come unto me, and drink. I am come that they may have life, and may have it abundantly," how startled we should be! But we have become familiar with the claim on the lips of Jesus Christ and do not realize what we are really confronted with in that single great Personality standing among men and offering to give us the deepest, richest, most priceless thing in all the world, what not one of us can give another. "I am come that ye may have life, and that ye may have it abundantly."

And notice that here is not a claim only. There is a strange and startling contrast. "The thief cometh to steal, and to kill, and to destroy: I am come that ye may have life." On the one side is our Lord. Him we know. But who is this thief on the other side who has come, not to give life, but to reduce it, contract it, dilute it—destroy it altogether? Well, we know well enough that sin is such a thief, that wherever sin is allowed to come into our lives it abridges those lives, draws in the the walls of their expansion, cuts down and impoverishes their joys. And there are many things short of sin, less coarse and evil, which, nevertheless, draw in the boundaries of our lives, narrow and stifle them, and do the work of the thief who came to kill, and to destroy, and to steal! Well, over against all these He stands Who said: "I came to give life, to give it abundantly."

But I know very well what young men and young women say when you bring them this offer of Christ's about His life. "Oh," they say, "it all depends upon what you mean by life. I have my own idea of life. The life I am living is rich and satisfying to me, and I am not drawn to this life that your pallid religion offers me in exchange." My friend, *are* you fully satisfied? Are you really satisfied at all with any part of your life except such of it as consists of the kind of life that Jesus Christ our Lord Himself came to bring, with which alone the hearts of men can be content?

What do you mean when you speak of life that really satisfies you? I asked some boys a little while ago what they meant when they spoke about life, real life that would satisfy men. Four were boys at Hill School. They sat down and collaborated for a while as to just what real life meant to them, and when they got through it came to this: Purity, integrity, the principle of Christian service, unselfishness, and the desire to be perfect. I asked another man at Princeton what life meant to him, real life. He was one of the best athletes in the college, and this was the answer he gave: Humility, charitableness, bravery, strength of conviction, honesty, sincerity, truthfulness and the power to forgive. I asked a man at Yale what he thought life was. He was the popular man in the senior class at that time. This was what he wrote down: Service after the manner of Jesus, honesty carried all the way through, sympathy, capacity for work, patience in holding to principle, as well as fidelity in actual duty.

Now if I were to define life better than these boys, and yet in the way they were feeling after, not in any concrete expressions, but in its central principle, I should borrow the words Professor Drummond borrowed from Herbert Spencer. Spencer said that the perfect correspondence

of any organism with its environment would be perfect life. Professor Drummond modified that by adding just one word: the perfect correspondence of any organism with a perfect environment would be perfect life. Or, to put it as it is in one of our best dictionaries: life is that state in any animal or plant in which its different functions are all occupied in actual healthy expression. Now that is just what those boys were feeling after. Life is the free and fearless completion of ourselves. Life is our utter unfolding in the direction of all that of which we are capable. Life is the pushing out of the rim of our world into the great, boundless riches of God. Life is the opening up of the gates of our prison house that we may go after Him Whose word to men was: "If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free." Life is just this that Jesus Christ came to give, for His mission was this: "The thief came to steal, and to kill, and to destroy. I am come that they may have life, and may have it abundantly."

For one thing, one great purpose of the Incarnation was to show just what we are in our deepest being in the purpose of God and what we are capable of. Our Lord came not to show men the exceptional life to which they never could attain. He came, as He Himself said, to show them what it had been His Father's will that they should all be. "As my Father hath sent me, even so send I you." "I go unto my Father, and your Father; and to my God, and your God." What Jesus Christ was in the fullness of His unlimited life was the revealing of what God has in His will for every one of us. The great amplitudes that we see in Him, the subsidence of all the boundaries, the unhampered outgoing of His free spirit in the area of His Father, God,—all that is just a picture of what God meant the life of each one of us to be. That is why they called Him the Son of Man, because He was the picture of what God had dreamed that His son, man, might be.

And Christ came, not only to show the possibilities of each being, what men could do and what they could be made, but to be Himself that expression of power in them, the tide of the boundless life flowing through all the channels that they can offer to Him. He came to be in mankind the great, deep, flowing stream of a new life. I never have liked those churches in which men cut out of the creed that article at which we did not hesitate this morning: "He descended into hell." It seems to me there is no word in the creed that expresses more fully the uttermost reach of the purpose of our Lord and the scope and boundlessness of His love. Down even into hell He went as the utterance of His love for mankind. To say no more, deep into the dark of the hell of our human life He came, that there, far down below all sight, below all thought, He might release the great streams that have been flowing from Calvary's fountain ever since they were set free.

You know what would happen in your body, to put it simply, if some great artery that fed your life were tied. Atrophy and palsy would at once fall upon your unnourished frame. Precisely the same thing is true in the deeper life of our souls, if the arteries, those channels through which Christ would pour His energy and strength and power, are tied. To put the same thing still more simply: Suppose the Mississippi River instead of running into the Gulf, ran out of the Gulf. Suppose all of the rivers poured into the land instead of into the seas. As a matter of fact, that is in one sense what they do. We have got long past looking at rivers as just drains for the land. We know that they are arteries through which the life-blood of the seas flows. And suppose there were no Mississippi River. Suppose it were stopped there at the gate. What a chill and death would fall upon the land! And how often that life of Christ which comes up to the gates of men's lives is stifled, the stream that would pour in kept out, the great power that would control blocked at the door through which it would enter. "The thief is come," He says, "and you let him in, to kill, and to steal, and to destroy; I am come, and ye keep Me out. And I am come that ye may have life, and that ye may have it in all Divine abundance."

And we know that this life of Christ is real and abundant life because it ful-

fills the tests of which I was speaking a moment ago. It is a life of fullness in all its correspondences and relationships. It completes life to the uttermost of its possibilities, setting it in all those ties with that which is outside of it, which constitute life. For, after all, there is no separable life. All the life that we know is relationship. Our Lord defined it in such terms in His great prayer: "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Life can only be construed in terms of relationship.

We know that the life Christ came to give, and does give, is the satisfying and real life, because it meets all these testings. It gives us, for one thing, this wealth of correspondence of relationship.

"Oh, the pure delight of a single hour,
That before Thy Cross I spend,
When I kneel in prayer, and with Thee, my God,
I commune as friend with friend."

We know that the life Christ brings is complete and full, because it reëstablishes that relationship between ourselves and God, and He becomes to us our Father and our Friend. We know it, because it is the root of all deep and true and satisfying human relationships. Wherever was there in all the world a real and full union of one man and one woman that was not a union in Christ? Where is there a friendship that is real and true after the pattern of the ideal friendship that men have not found sanction for, and buttress of, in the relationship that Christ establishes?

And His is the real and satisfying life, because it is creative and energizing. It is not like the influence of that thief—selfishness, low desire, sin and small ambition—who kills and steals and destroys. But because the life that Christ is, is full of vitalizing power, it is strength and energy and new service in men. I never saw it more beautifully put than in a letter of Stanley to David Livingstone. Last year, you remember, was the centennial of the birth of Livingstone. Stanley's publishers in this country were getting out a Livingstone edition of one of Stanley's books, and they wanted a new chapter written that would bring down for twenty-five or forty years the story of the development of Africa. When I undertook to write it, they put into my hands a letter which never had been published before. It was found by Lady Stanley in a little pocket-book which her husband had carried on the expedition. It was written in lead pencil. It was a copy of the letter that Stanley had written to the great explorer the very day after he left him. Now you know it has been questioned whether Livingstone really made on Stanley the impression which Stanley describes in his autobiography. There have been those who said that it was but the reading back over the intervening years of a growing hero worship. But here is the letter that Stanley wrote down, all fresh from the old missionary's companionship:

"My dear Doctor:

"I have parted from you all too soon, I feel it deeply; I am entirely conscious of it from being so depressed. . . . . In writing to you, I am not writing to an idea now, but to an embodiment of warm, good fellowship, of everything that is noble and right of sound common sense, of everything practical and right-minded.

"I have talked with you; your presence is almost palpable, though you are absent. . . . .

"It seems as if I had left a community of friends and relations. The utter loneliness of myself, the void that has been created, the pang at parting, the bleak aspect of the future, is the same as I have felt before, when parting from dear friends.

"Why should people be subjected to these partings, with the several sorrows and pangs that surely follow them?—It is a consolation, however, after tearing myself away, that I am about to do you a service, for then I have not quite parted from you; you and I are not quite separate. Though I am not present to you bodily, you must think of me daily until your caravan arrives. Though you are not before me visibly, I shall think of you constantly, until your least wish has been attended to. In this way the chain of remembrance will not be severed.

"'Not yet', I say to myself, 'are we apart', and this to me, dear Doctor, is consoling, believe me. Had I a series of services to perform for you, why then! we should never have to part.

"Do not fear then, I beg, to ask, nay, to command, whatever lies in my power. And do not, I beg of you, attribute these professions to interested motives, but accept them, or believe them, in the spirit

in which they are made, in that true David Livingstone spirit I have happily become acquainted with."

And out from that lonely spot in Eastern Africa, the young man came to begin a new career; all the old aimlessness and shiftlessness and drifting gone forever from his life, to pass on now to lift up the mission that there, beneath the dripping eaves of the hut in which he died, David Livingstone laid down. The tide of a new life and a new service was in him. "I came that ye may have life, and that ye may have it abundantly." And His life is seen in the power and desire to serve.

And, last of all, this life that Christ came to give is the only real and satisfying life, because it alone endures. I went up this afternoon and read again the brief inscription on the more southern of those two graves on Round Top: "The world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever." We sing it constantly, the same great truth in George Matheson's hymn;

"I lay in dust life's glory dead,
And from the ground there blossoms red
Life that shall endless be."

I wrote the other day to a friend about her sister-in-law's death, and this was the last sentence of the letter which she wrote me in reply:

"I do not know if he"—that was her brother—"told you how beautiful it was at the last; how S——'s face lighted up with such an expression of surprise and adoration, with her eyes open to their fullest extent, and then it was all over. Only a glimpse into the life that was not to end could have brought such a look to a human face."

"And that life," said He Who was the life, "I brought with Me and will give to you."

O friends, let us lift our hearts to-night to the life that shall endless be, to the liberty on which there never lay a chain, to the light of the land that hath no need of any sun, because "the Lamb is the light thereof," the land of the new morning and the tearless life. The thief cometh—let him not come in!—only to kill, and to steal, and to destroy. "I am come, and I stand at the door and ask you now to let Me in, that you may have life abundantly."

THE CAUSE OF FEAR.*

Robert E. Speer.

"Perfect love casteth out fear." 1 John iv. 18.

If one were to ask you what you considered to be the supremest motive in life, the motive which does actually exercise the largest control over human conduct, what would your answer be? A generation ago men would have answered glibly enough: "The desire for happiness." That was then supposed to be the one commanding motive of mankind. But it was not long before the answer seemed unsatisfactory and indefinite, because what brings happiness to one man brings misery to another. It was ethically indiscriminate. The same motive covered moral contradictions, and men wanted some more consistent answer to the question. Nowadays those who look despondently at life often say in reply: "Avarice, the desire for wealth." Or, those who look a little more deeply say it is not money, but the power that money represents that men desire, and that their real motive is that of acquiring sources of control and of influence. Those who look at life more hopefully are likely to reply: "Love or friendship." That is the thesis of one of the greatest books of our generation, written by the late Dr. Henry Clay Trumbull, entitled "Friendship, the Master Passion." Doctor Trumbull told me once that when he first began the work on his theme he spoke about it to his friend Mr. Charles Dudley Warner, and he said: "Trumbull, you cannot prove that thesis." After the book was done, Doctor Trumbull took the book to him and asked if he would read it. He read it, gave it back, and said:

*Delivered at the Northfield Young Women's Conference, July, 1914.

"Well, Trumbull, you have shown that it is true, after all." And that is a lovely view to take of life: that, after all, the motive that lies deeper than any other, that really in the actual conduct of men and women is the most controlling, is the motive of unselfish friendship, of love.

But what would you say if instead of any one of these three or other answers that may suggest themselves, someone were to reply: "Not a bit of it. The motive that really controls human life, that does actually and not theoretically play the largest part in determining the conduct of men and women, is—*fear*." And before we pass that contention by it may be worth our while to look at it and ask whether, or how far, it is true.

Take it in the matter of dress, for example. Does not fear play a large part there,—either the fear of being unlike everybody else, or the fear of being too much like everybody else? In every land, more even in civilized lands than in uncivilized, the element of fear enters into those little external characteristics of our daily living.

Take it in the matter of opinion. We speak of public opinion as though it were a real and living thing, but the public opinion of one generation contradicts the public opinion of another generation. The public opinion of one section of the land denies the public opinion of another section, in the same way in which two sections of society in one community think in opposite ways. Why? Not because all the individuals of these particular generations, or sections, or portions of the community really and independently have thought the thing out for themselves, but because, held under the constraint of fear, they are unwilling to break away from what is determined for them by the opinions in the midst of which they live.

And a great deal of religion is of the same character. The predominant element in many of the non-Christian religions is fear. It is so in all of the earlier or animistic religions, where men live in constant terror of the spirits that haunt the air or the world, and where a very large element of their worship is shaped by that dominant principle of their religion, the dread of the unseen and the unexperienced. Even among us is there not a great deal, both of religious orthodoxy and religious heresy, that is only the child of fear? There is a coercion of sound doctrine and there is a coercion of false doctrine, and a great many men and women belong to their school of religious opinion simply because they are afraid to break away from the companionship in which they have always been.

Much religious conduct, too, springs only from the fear of one's environment. One of the saddest things with which one meets in going out across the world is the great multitude, especially of young men, who, when they have left Christian lands and the environment and support of Christian surroundings, have simply collapsed in all their religious conviction and character. Asia is strewn from one end of it to the other with the wrecks of young men who, while they were at home, supposedly were men of religious character and conviction, but who showed when they went away from home that it was not a matter of their own real selves at all. It was just a matter of their timid servility and their acceptance of the conditions imposed upon them from without, so that once they were away from home and free to do as they pleased and had no longer the help and uplift of their surroundings, they went in an entirely different way.

And I think if only we would go deep enough in our own lives, and be honest enough with ourselves, or maybe honest enough to have a clearer insight into our motives and impulses, we would discover how large a part fear has played in our lives,—fear, of course, in all the long range of its aspects, that shades off on the one side into arrant cowardice and on the other side into a mere hesitancy of character and timidity, but fear nevertheless. Some of you will go away from this conference and you will cloak the things that lie deepest in your hearts, because you will be afraid to give expression to them. You may be going into communities this summer, into little circles, into conditions where what has been so natural and real here will be unnatural and abnormal, and you will hide your colors and conceal your principles. Next fall when you go back to school, some of you, instead of doing the things you

thought here you would do, the influence that held you here will be lost, and you will not do the thing you felt you ought to do simply because of that fear.

I had an experience a little while ago when this diagnosis was confirmed to me. In a visit to one of our colleges, among the boys who came around to talk quietly was one whom I knew as one of the leading men in the life of the institution. He played on the eleven; he was president of his class. He was very timid about talking lest somebody should overhear, but when I assured him that we had the whole house to ourselves he took a letter out of his pocket and handed it to me.

He said: "Mr. Speer, I wish you would read this."

I looked at it and saw it was written in a girl's handwriting, and I said: "No, tell me about it."

"No," he said, "please read it. It will tell you a great deal better than I can."

So I opened his letter and began to read it substantially as follows:

"Dear———:

"I know all about your life at ——— College, and I want to tell you what I think about you. You and I have known one another all our lives, and we have been good friends; but I think you are a coward and I think that I ought to tell you so."

I closed up his letter and handed it back to him. His lips were quivering and his eyes were moist as he said:

"You can believe that when I got that letter it cut me all up, and the worst of it all is that what she says is true."

His father was a minister; his mother was of the salt of the earth. He had grown up under the very best influences of a clean and wholesome Christian home, and he had cut those strings. He had thought it was manly to surrender to the current ideals of the college; that in cutting loose from the influence of his home he was doing a brave and courageous thing. But the girl knew he was doing it because he was a coward and had the courage to tell him so. Now he had come to see it for himself. In his college fraternity and in his own class, men were praising him because he had cut loose from the old enslavements of home and was living his own life like a man. He knew he was nothing but a coward.

"He held that hope was all a lie
And faith a form of bigotry
And love a snare that caught him.
Then thought to comfort human tears
With sundry ill-considered sneers
At things his mother taught him."

And he thought he was doing it because he was a courageous man, whereas the real motive was that of fear. He was a coward, without courage enough to fly his own flag unflinchingly, to be and do the thing which in his heart, in the very fibers of his being, flesh of his mother's flesh, he knew was the thing he should be and do.

And I think if we should really look into our lives we should discover that fear plays a far larger part with us than we ever dreamed. Men and women lie. Why? Simply because they are afraid of telling the truth and taking the consequences. Nine out of every ten falsehoods—I venture ninety-nine out of every hundred—are the spawn of fear. And the same thing is true of sin, and of no small measure of unbelief, as well as no small measure of pretended belief.

Our great need is the discovering of something that will cast fear out of our lives, that will enable us to walk unafraid in the great open sunlight of His pathway Who bade men to be afraid of nothing. Think how greatly we need this emancipation from fear in the simple matter of loyalty to principle. There is so much of expediency and compromise and adaptation among us, so great reluctance to ruffle the smooth conventionalities of life, whereas what the whole world needs today is men and women who can see right principle, unconfused and undistorted, and then who, unafraid, will abide in that right principle.

How greatly, too, this is needed in the matter of duty-doing! All around us much simple work waits to be done by men and women who, first of all, can see it, and then have the courage to do it. The obscure tasks that, after all, are the really great and worthy ones, how few of us there are to do them! There is a fine passage in Morley's essay on Rousseau in which he describes what real history is, and how much we make of history that really is not history at all, but simply the spectacular

doings of men who for the time being were deemed great and who usually were engaged in war, whereas the great bulk of life was not the life of warfare at all. It was the life of peace,—of the quiet agricultural people, of the tradespeople, of the homes, which is not written up in any history at all,—that was the real history of the world, and the men and the women who were doing the world's work were not those who went out to battle or on great expeditions, but the men and women who, day by day, heroically, unflinchingly, and without fear of oblivion, did the real work that was waiting to be done. There are some fine lines of Lowell's in "Under the Old Elm" that put the whole principle for us:

"The longer on this earth we live
And weigh the various qualities of men,
Seeing how most are fugitive,
Or fitful gifts, at best, of now and then,
Wind-wavered copse-lights, daughters of the fen,
The more we feel the high stern-featured beauty
Of plain devotedness to duty,
. . . . Nor paid with mortal praise,
But finding amplest recompense
For life's ungarlanded expense
In work done squarely and unwasted days."

And take this matter of Christian service that lies before our thought here in this conference. Why are so many of us going to be again, in the cities from which we came, the same useless driftwood that we have been? Why? Simply because of our want of courage to face the work that needs to be done there, and then of undertaking that work without fear that we cannot do it, without fear that God will desert us in attempting to do it, without fear of the irregularity and uniqueness of our being seen engaged in it. All across the world Christ waits for men and women today, as He waited for them—and so often in vain—while He was here on earth. Who will hear His call now? "Lay aside your fear and trust Me to be with you and to enable you to do the thing. Come and take up My task after Me."

Some of you here to-day would simply dread to go out to live among the Chinese or Mohammedan peoples, so far away. But you would not dread going out to live in the legation, nor would you dread it much if your husband to be were to be called there in some great commercial enterprise. Yet the geography would be precisely the same, and your dangers and friendlessness would be far greater. But you would not fear all that, because others would think it natural and appropriate for you. Ah, but this other thing—the missionary call—would be so exceptional, so unusual, so fantastic, even fanatical, that you would fear to do any such dreadful thing as this! My friends, which life here is worth mentioning in the same breath with the life of God's Son Who came into a carpenter's home in a wretched little Jewish village amid an outcast race, in a bare remote corner of the earth, and lived there among peasant folk and farmers, pent up in the charnel house of the humanity that was called Israel, and Who was willing to count His equality with God not a prize jealously to be retained, Who emptied Himself and took on Him the form of a servant and became obedient unto death, even the death of the Cross? The contrast between your life, with all its privileges, to-day and the most squalid African village is absolutely invisible over against the contrast between what Christ laid down and what Christ took up for the love He bore us and His world.

And how greatly we need this fearlessness in our confession of Him,—that, without concealing Whom we follow and Whose servants we are, we should go out now into the summer, wherever we go, and back into the life of this coming fall and winter, whatever it may be, not to conceal our discipleship nor the vow we have taken of loyalty to our Lord Jesus Christ! Think how many betrayals of Him there will be this summer, and how much of putting afresh to shame the Son of God and crucifying Him anew by men and women who said they were going to follow Him faithfully, just as Simon said he was on that very night in which before the cock crew he had denied his Lord. Shall we not go out into the days that are coming with something in us that casts out the fear?

We all look with longing and admiration upon that deliverance from fear when we find it in other lives. I was in Edinburgh during the South African War, just after the battle of Maegersfontein, and was

staying in the house of friends, the Simpsons, where Professor Drummond always used to lodge when he came from Glasgow in the old days of the work carried on among the students in the University of Edinburgh. There was one little boy in the family named after him. I had been in the library all the afternoon, the very room in which Sir James Simpson discovered chloroform, and had gone out of that room into the drawing-room for afternoon tea. The boy and his governess were the only other members of the household that came down. He and I fell to talking about the war. I asked him: "What do you think about all this war down in South Africa?"

"Well," he said, "I did not think much about it at the beginning; I did not think about it much until a friend of mine was killed."

"Yes," I said, "who was the friend?"

"General Wauchope."

He was, as you know, the commander of the Black Watch, and the Black Watch had been recruited from Edinburgh. The boy told me about it, and shortly after I filled up his story from an Oxford man who had been in the city of Edinburgh when the tidings of the battle came. He said every shop was closed, and along the streets little knots of men were gathered, and you could see the sobbing of strong men everywhere. There was scarcely a great family in Edinburgh that had not been touched. And yet, at the same time, all through the city there was a subdued sense of moral elevation, as though something had lifted the character and temper of the city. They sorrowed in what had gone out from them; but they rejoiced in the way that it had gone. That regiment had been organized as a Scotch kirk. The chaplain was the minister of the kirk. The officers constituted the kirk's session. I believe almost every man in the regiment was a member of the kirk, and I was told that as they went down through the streets of Cork to embark for South Africa, although not under orders or restraint, the men walked with arms on one another's shoulders, singing:

"I'm not ashamed to own my Lord,
Nor to defend His cause,
Maintain the honor of His Word,
The glory of His laws."

And when they were disembarked and were taking their train to go to the front, they went on board singing the old Gospel soldier's hymn:

"When the roll is called up yonder,
I'll be there."

They were sent right up to the front and almost at once into that fateful battle. General Wauchope knew somebody had blundered, and he said to the men: "Men, do not blame me for this." Without any fear they went into the ending from which no soldier such as they would draw back, unafraid of anything that might come to them because unashamed to own their Lord and unfearing to follow Him.

Of such as those are we to be as we go out from this conference? Or will temptation intimidate us, and the tone of the conversation of the men and women with whom we are going to mingle draw us down once more and cause us to fold our colors up and lay them away, as the man did whom the sneer of a serving maid caused to deny the Lord Who was dying for him?

Where are we going to find that which will drive out this fear? "Perfect love casteth out fear. . . . . He that feareth, is not made perfect in love." From how many of our hearts to-day will the perfect love of Him Whom we call Master and Lord expel all fear? Oh, let it be so *now*! Not years afterwards, when other things shall have palled upon us, years that shall have brought their dulling influence with them, but now, in all the full strength and richness and glory and eagerness of our lives, let us admit the perfect love that shall cast out fear and send us out the kind of men and women Christ would have us to be, to join the great company of men and women and girls and boys who, unfearing,

". . . . climbed the steep ascent of Heaven,
Through peril, toil and pain.
O God, to us may grace be given
To follow in their train!"

GOD.*

Rev. Charles E. Jefferson, D.D.

Knowing God, they glorified him not as God, neither gave thanks. Rom. i. 21, R. V.

This first chapter of Paul's letter to the Romans is one of the darkest pictures ever painted. The Roman Empire is sick, desperately sick. It has been sick for a long time. Everybody knows it is sick. The Roman poets have described in vivid phrases the symptoms of its malady; but it is one thing to describe the symptoms of a disease, and another thing to cure the disease. The Roman philosophers have, one after the other, diagnosed the disease, and suggested various remedies; but it is one thing to prescribe a remedy, and another thing to find a remedy which will heal. And now a Christian physician has taken his place by the patient's side—Saul of Tarsus. He lays his finger on a spot which no other physician's finger has touched, and says: "The Roman Empire is sick because it does not believe in God. It knows God. His power and divinity are revealed to it through the material creation, but the Roman people do not glorify God as God, neither do they give thanks. The result is that they are vain in their reasonings. Their mental processes are deranged and their conclusions are invalid. Their hearts are darkened because they have cut themselves off by their unbelief from the source of light. And at the very time when they are priding themselves on their wisdom they have become in the realm of spiritual things fools. And so I feel I have a great debt to pay to Rome. I am ready to preach the Gospel to her. 'I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth.'"

How did the Roman Empire get into this deplorable condition? She did not sink into it in a day. Her disease came on her gradually and imperceptibly. She was busy. She was preoccupied with large and important interests. It was her ambition to make a conquest of the world, and she succeeded. One province after another added itself to the growing territory of her vast dominion. One tribe after another placed itself under the protection of the Roman eagle. One kingdom after another confessed: "We have no king but Cæsar." And thus, little by little, large sections of three continents came under her scepter. These victories brought many problems, perils, anxieties, and the public mind was more and more absorbed in the questions of statecraft and the policies of administration.

With increasing size came increased vanity, and with augmented material possessions there came a worldliness of heart to which spiritual realities became dim. Out of this worldly heart there came a materialistic philosophy which cast the shadow of doubt over the worth and power of the old religion. Romans became sceptical concerning the teachings which in earlier days had fed the fountains of national strength. The Roman mind gradually lost its grip on spiritual realities, and the Roman people, instead of glorifying God, glorified themselves. They called Rome "the eternal city," and boasted that she was the "mistress of the world." And thus it came about that the Roman Empire became sick unto death. In the midst of her material wealth, she found herself miserable and poor, and under the splendor of her imperial purple she carried a discontented and bewildered heart. Paul was right when he declared that the root of all her trouble was her unbelief in God.

There are certain points in which our Republic in the twentieth century is not altogether unlike the Roman Empire of nineteen hundred years ago. Like Rome, our nation is sick. Everybody admits that it is sick. We are sick in our domestic life: the annual number of our divorces surpasses that of any other country in Christendom. We are sick in our social life: large sections of our American society are as Godless as ancient Babylon.

*Delivered at the Northfield Young Women's Conference, July, 1914.

We are sick in our commercial life: the record of the last twenty years is an alarming one. Whenever government makes an investigation into our ways of conducting business there is a revelation which appals. We are sick in our political life. All the experts who have written about municipal government in the United States agree that our large cities are the worst governed cities in the civilized world, and the story of our civic corruption is a stench in the nostrils of all decent men. We are sick in our church life. For many a year the papers have been speaking of the decay of the pulpit, of the decadence in church attendance, and of the increasing paganism of large sections of our population.

There is something the matter with us, and the symptoms of our malady are described in graphic language by a host of writers who are unable to bring relief. The physicians do not agree in their diagnoses, and the remedies suggested are numerous and diverse.

Possibly our trouble is rooted, as Rome's was, in our practical unbelief in God. As a nation we know God, and in our language and institutions we recognize His power and divinity; but we do not, as a nation, glorify Him as God, and multitudes of our people are not willing even to say "Thank You" for all that He has done for our nation.

Our unbelief is due primarily to our preoccupation. We have had a deal to do. We have not endeavored to conquer the nations: our ambition has been to subdue Nature. Wind and wave, electricity and steam, and more recently the ether—these are the forces which we have been struggling to bring under our sway, and the enterprise has been so arduous and taxing that we have had little strength left to devote to the great task of glorifying God. We have been ambitious to make conquests over three empires: the empire of the land, the empire of the sea and the empire of the air. The land must succumb to our strength and our skill. The forests must come down, the fields be cleared, the prairies conquered, the deserts irrigated, the swamps reclaimed. The entire land must bear witness to our prowess. The sea, too, must surrender. Our ships must travel unimpeded around the planet. We have just united the Atlantic and Pacific oceans, by the most colossal piece of work ever undertaken since the world began, and we are going to conquer the empire of the air. It is a stubborn and refractory realm, but though it may for a season baffle our efforts, it must ultimately surrender. This is our ambition, our temper, our vocation.

But all these enterprises eat up time and the vitality of brain and heart, and we get so interested in the material universe that we forget the Creator. We are so fascinated by the things that are made, that we lose sight of Him Who made them. Looking intently at the kingdoms of matter, our eyes become dim to the kingdom of the Spirit.

In a heart thus made worldly a materialistic philosophy readily takes root. We become sceptical as to the reality of the unseen and eternal. We question the value of the Bible. We cast away the old traditions which made our fathers mighty. We grow lukewarm in our devotion to the institution which stands in the world to bear witness to God. Little by little faith grows feeble, hope becomes dim, love loses its ardor, and we find ourselves doing precisely what the Romans did. We glorify ourselves, exult in our conquests, boast of our wealth and our achievements and fail to glorify the great Giver.

This, then, is our American sin—the ignoring of God. As a nation we know His power and divinity, but we do not glorify Him as God, neither are we grateful. And in such an atmosphere it is easy for Christians to be carried away, and to lose their faith in the Eternal.

There are many good people all around us who take no interest in God. They do not deny His existence, but they do not care for Him. They do not question His goodness, but they do not pray to Him. They are not interested in the Church, in its Bible, its sacraments or its creeds. Religion does not appeal to them, and "God is not in all their thoughts."

Some of them are interested in social problems. They follow with keen interest the discussions concerning wages, and

housing, and sanitation. The problems of poverty and disease are questions upon which they love to work. They are moved by the scientific impulse. Just as some persons are interested in the problems of astronomy, and others in the problems of biology, so there are persons whose favorite problems are social problems. There are to-day many students in the social field, not because they believe in God, but because they have a scientfic interest in the phenomena which the human world presents.

Others are moved by the philanthropic impulse. They take delight in serving human beings. Their religion is social service. They have keen sympathy with the sick, or the poor, or the lonely, or with criminals, or with the victims of vice, and in befriending and helping these they find their deepest satisfaction. As for God, they know nothing about Him, nor do they care to know. All time spent on God is, they think, time thrown away. Why give thought to God when there are so many tasks demanding attention right here at our doors? What does God care whether we think of Him or not, so long as we are kind to our fellow beings? By reasoning such as this, philanthropy crowds out religion. The mind is so concentrated on humanity that the Infinite passes completely out of sight.

Others still are devoted to morality. They have admiration for noble conduct. Just as some persons take delight in music and in pictures, so do others take delight in beautiful characters. It is the artistic impulse which drives them into ethical studies, and prompts them to engage in moral movements. They have high ideals both for themselves and for society, and the most lustrous word in their vocabulary is "Duty." Their highest concept is the moral law. Religion does not appeal to them. Ethical culture is, they think, sufficient for mankind. In the realm of religion they are agnostics. They never speak the name of God. They are sceptical as to the efficacy of prayer. What more is necessary, they ask, than a beautiful and useful life?

Here, then, are three classes of cultured and amiable people who are indifferent to God: the first class, moved by the scientific impulse, find their satisfaction in knowledge; the second, moved by the philanthropic impulse, find their satisfaction in social service; the third, moved by the ethical impulse, find their satisfaction in moral culture. To all three religion is superfluous, and God is as though He were not.

This is one of the outstanding features of our day: the indifference of noble-minded, generous-hearted men and women to the doctrines and claims of religion. In Bible times it was the fool who said in his heart, "There is no God," and it was the wicked who asked, "What is the Almighty, that we should serve him? and what profit should we have, if we pray unto him?" But in our day it is people whom everybody calls sensible and good who say such things. A great multitude hasten on to engage in altruistic work, saying jauntily: "We do not care anything for theology, or for the creeds, or for the sacraments. All we believe in is doing good." If you ask them what is their thought or their feeling about God, they look at you in surprise and say: "Why should we bother about God?" And so we have in America, in the twentieth century, college settlements and social settlements and various types of missions in which the name of God is never mentioned and the voice of prayer is never heard.

And what are the results? First of all, a certain restlessness, a kind of home-sickness, a deep-seated hunger and thirst. There are excellent men and women striving to do honest work for mankind who crave something which their hearts cannot find. Their souls are crying out for the living God, and they do not know it. One cannot live on knowledge, or on social service, or on ethical victories. We truly live only when we live on God.

Along with the heart-hunger there often goes a sense of discouragement, which not infrequently deepens into cynicism. When we are young, we can do many things in the strength of our overflowing vitality. We do not feel the need of faith in God, of the strength which comes from communion with Him. In the early morning we can get on apparently without God, but in the heat of the day the burden

becomes heavy, and we awaken to the fact that we need a strength greater than our own. We begin to realize that the work is vast, and immensely difficult. We find that it brings disappointment, misunderstanding, possibly persecution. And as we go on, we are haunted by the feeling that what we are doing is futile. All we can do is so small, and the world's need is so great, and evil comes rushing in on us like a flood, so that unless we can look to One Who is Almighty, we are likely to sink down, defeated. In every town there are men and women who took pleasure in church meetings and church work in the days of their youth, and who are now worldly and hard, saying with a sneer: "Oh, yes, I cared for such things when I was young, but I laid them all aside long ago!"

Even earnest and noble people become vain in their reasonings when they turn their backs upon God. How much foolish talk there is to-day about prayer! Sensible people ask: "Does it pay? What do you gain by it?" We think we are clever when we ask such questions: we are really talking like fools.

It is because men cease to care for God that they argue so foolishly about public worship. Going to church they feel does not pay. It is more profitable to read a book or even a newspaper. All such reasonings are vain. They come out of a heart that is darkened. He was a wise man who long ago cried: "O come, let us worship and bow down; let us kneel before the LORD our maker." In kneeling we live.

There is a reluctance in many circles to think about the world to come. Why do men shrink from the thought of eternity? It is because they have not right thoughts of God. If we do not cultivate an acquaintance with God, then we become afraid of Him, and being afraid of Him, we are afraid to die. In one of Shakespeare's dramas, a woman in describing the death of Falstaff, says that he cried out, "God, God, God," three or four times, and that in order to comfort him she had told him not to think of God, and that she hoped there was no need of troubling himself with any such thoughts yet. This is all the comfort which some of our friends could give us on our death bed: they would ask us not to think of God.

Let us now open our New Testament and see how the Ideal Man lived, the Light of the world, the Bread of life, the Master of us all. He was interested in social problems, and believed in social service, and understood the value of ethical culture, and, therefore, He waited constantly on God. God was ever before His eyes, the thought of God was always in His mind, the love of God was constantly in His heart. When only a boy He said: "I must be about my Father's business." In saying this He struck the keynote of all His life. When a man He said: "My meat is to do the will of him that sent me, and to finish his work." With joy He could declare: "I do always the things which are pleasing unto him." On the last night of His earthly life He said to God, in the presence of His disciples: "I have glorified thee on the earth; I have finished the work which thou gavest me to do." On the Cross someone, standing near, heard Him say: "It is finished." And then followed the last words: "Father, into thy hands I commend my spirit." In His hours of victory He cried: "I thank thee, Father"; in His hours of gloom: "Save me, Father"; in His hours of uncertainty and conflict: "O my Father, if it be possible, let this cup pass from me! Nevertheless, not as I will, but as thou wilt." Because He knew that He came from God and was going back to God, He was able to despise the shame and endure the Cross.

He says to us every one: "Follow Me; I have given you an example." What is His message but this: "Believe in God. He is your Heavenly Father. He loves you and will help you. Trust Him. Speak to Him. Work for Him. Come to Him through Me." The supreme sin of His countrymen was, in His judgment, their unbelief in God. To the Pharisees He said: "When you pray and fast and give alms, you must do all these things for God. The curse of your life is that you are doing these things for men." To the Sadducees, puzzled by a problem they could not solve, He said: "Your difficulty comes from your ignorance of the power

of God." To His disciples, astonished by the standards He set up for men, and who cried, "Impossible!" He replied: "If you unite with God, all things are possible."

Much is said nowadays in praise of the Sermon on the Mount. It is called an ethical document, and so it is, but its ethics are rooted in religion and saturated in religion, and vitalized and glorified by religion. All the lines of the sermon run up to God. The Beatitudes climb to God: "Blessed are the pure in heart for they shall see God." The motive of all our action is to be God: "Let your light so shine, that men may glorify God." We are to avoid every semblance of irreverence, because the heavens and the earth and Jerusalem and our own heads are all the creations of God. We are to love our enemies in order to be like God. We are to free ourselves from worry by remembering that God is our Father. The sermon closes with two solemn warnings. We are not saved by a religious vocabulary or by philanthropic works, but only by a heart which is like God. What is the Sermon on the Mount but a passionate plea to fill our entire life with God?

It is fitting that you should come to Northfield to hold your conference. Northfield is forever linked with the name of a man who gave his life to the work of bringing men to God. All that you see here came out of one man's steadfast faith in God. The influence of this place goes to the ends of the earth, because of Dwight L. Moody's sublime devotion to God. General Booth, another nineteenth century hero, devoted his life to work for God. In dealing with men the first thing he did was to get them on their knees. He did not ask a man to begin by reading a book; he asked him to start life by talking to God. And it is because of this loyalty to God that the Salvation Army has belted the globe with its songs of triumph and its beautiful deeds. The men who do most for this world are believers in God. The first great Christian worker, Saul of Tarsus, gave an example which all generations must follow: "We pray you in Christ's stead, be ye reconciled to God." "I beseech you, ... by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God." "Whatsoever ye do, do all to the glory of God."

THE GREAT PURPOSE.*

Rev. F. B. Meyer, B. A., D. D.

The longer I live the more I feel the wonder of life—the wonder of having been born. I keep asking myself, What am I? Where did I come from? Where am I going to? What is it to be alive? And if you should begin to think about that problem, you would most likely find yourselves in the same perplexity. What is it that we mean when we say we are alive? What is life? What is this that we have waked up to, like the flower for an hour or two unfurling its petals in the sunlight and then closing them again?

The fact that the Son of God thought it worth His while to become incarnate proves that to be born into this world is a matter of immense importance. What motives could have led Him to leave the presence chamber of the Eternal and Infinite Father and become incarnate of the Virgin in our human world, unless there is something to be acquired here which no other sphere in the universe can supply? You remember our Lord's own words, "To this end was I born, and for this cause came I into the world"—as though there was a purpose to be served by His being born that could be served nohow else. Of course, our Lord was preëxistent. Therefore He knew what He was doing when He chose to be born.

There are at least two reasons why I am thankful to have been born. One is that I do not suppose in any other world one could know as much of the Almighty as we can from the viewpoint of this world. You can easily understand why. In an unfallen world the Almighty has

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not the problem of tears to dry, and broken hearts to bind, and sin to put away. These are found, apparently, only in this world that for some reason was chosen from all the wealth of the universe to be the scene of pain and sorrow and sin and death. It is only in this world, so far as we know, that we can study the Divine nature combating these conditions, and it is a matter of profound interest to see what God can do when His nature comes in contact with human grief and pain and sorrow and sin and death. It is when the one ray of light breaks upon the cloud that we see a prism of seven-fold color, and it is when the love of God breaks upon this world of dark clouds that we are able to study and unravel the Divine nature. And, therefore, supposing we had the choice, that would be reason enough, it seems to me, to desire to tread the wards of this hospital world, to study how the Great Physician deals with all the maladies that afflict men.

Further: supposing one had the opportunity of choosing, do you not think that you would have been glad to be born because of the chance life gives of doing something? From certain hints given in Scripture, the future life seems to be one of adoring contemplation. There are doubtless opportunities for service, but as far as one can see, there is not the same chance in that world of helping to remedy the wastage of sin and pain, and of doing deeds which will be the seed for harvest on harvest of usefulness.

I am not talking as one who has come out of an easy life to speak to you on this problem, for a few light moments, of what I have read in books. I have had some experience of life, with its sorrow and its fight, its toil and severity of demand. And I rejoice from my soul that on this hard battlefield there are opportunities of ministry which could only present themselves under the circumstances of pain, conflict and death. It is good to have had the fight; it is good to have seen what God can do; it is good to have been on the storm-swept ocean with the life-boat crew, and with all my soul, I congratulate you girls upon your chance of knowing God, upon your chance of doing something for Him, so that when you go hence life may not have been in vain.

Let us once more turn to these remarkable words of Christ that I spoke of a moment ago: "To this end was I born, and for this cause came I into the world"; in other words, I came into this world for a definite purpose. Now I want to leave this thought with you, that you were sent into the world from God with as distinct a mission as that which animated Christ, so that every one of you may say: "I was born for something." And you have to discover, as soon as you can, what was God's intention when He sent you forth, so that at the last when you stand before Him, you may be able to say as our Lord did: "I have finished the work which thou gavest me to do."

Was that not a wonderful statement that Christ made just before He died: "I have finished the work which thou gavest me to do"? Evidently His Father had entrusted Him with a definite task to fulfill, and He was conscious of having fulfilled it. Paul, too, a little while before his death, said, "I have finished my course"—that is, the course marked out for him. What a comfort it will be at the end, if, looking back upon your life-course, you will be able to say: "'To this end was I born, and for this cause came I into the world' and I discovered it and finished it, ere the night came in which it is impossible for man to work."

You are perhaps questioning whether these words of Christ may be appropriated by you. There is a sentence of Paul which proves that they may. In Eph. ii. 10, the great apostle insists that each life is a poem. "We are God's workmanship"—in the original Greek, "We are God's poem." Take the poems of Tennyson or Browning, or of your own great poets, Whittier or Lowell—does anyone here suppose that these illustrious men, when they sat down to write a sonnet, were unconscious of a specific purpose? Do you not think that previous to the actual composition, the conception, the thought, of the poem had lain in the poet's mind and heart, in his imagination and fancy, and that it presently took shape and was written out, first in broken, then in completer measure?

And when God Almighty conceived of your life, you were present to Him as a fair thought which He incarnated in your being and sent you forth to fulfill its purpose. He means you to translate His thought into the music of a holy life. He gives the poem, you contribute the music. You set His poem, His thought, to music, and your life, therefore, is intended to go on singing through the world. Each of us is distinct from everybody else. Do not, then, try to imitate another. Be yourself. Give people the very best possible conception of that thought in God's mind which He embodied in your life and so sent forth.

And now, have you yet discovered, have you set yourself to know, what God meant with your life? You must either realize it, or fail. You must either finish the work, or leave it ragged or not begun. As soon as we get on the other side we shall be brought face to face with God's ideal and we shall measure ourselves by what He meant. If we have realized it, oh, how blessed it will be to hear Him express His satisfaction! But if we have failed to realize it, what profound sorrow, what infinite heart-break, what weeping and wailing and gnashing of teeth, as we reflect that we had one of the noblest chances in the universe of living in a world like this and that we wantonly misused it and missed the mark.

This world is the scene of Divine redemption. The question is: Are you helping God in His mighty redemptive purpose? I do not say that you are called to take up some great movement in the political, municipal or even social sphere. The one thing for you to know is, since God has a mighty scheme of world-redemption on hand, and is working it out with pain and blood, whether you are doing your little share toward helping Him accomplish His purpose. Perhaps you have not yet discovered what your share is. If not, are you prepared, when God reveals it, to yield yourself up to it? That is all you need settle to-night. There are some of us who, when we awoke to consciousness, knew from the first what we were intended to do. We were born with a certain prevision of God's purpose. Perhaps that is not so with the majority, and in their case the first thing to face is: Am I in tune with God? Am I in sympathy with the living purpose of Redemption? Does my heart leap with desire to see all tears wiped away, all broken hearts healed, all sin and sorrow adjusted, and a redeemed world the result? Do I realize that as being the highest purpose for which God or man can exist; and am I prepared to make it the main purpose of my life to help? If that be so, then you are prepared to say to-night: "My God, I know Thou didst create me for something. I do not know quite what, but whatever it be I want Thee to take my hand in Thine and lead me out, that at the end of life I may be able to say, 'I have finished my little bit, the bit that God gave me to do.'"

Whilst I am speaking I pray that God's Spirit may lead many a one here to say: "I never thought before that I was made for such a high purpose. I never realized until now that I was a poem, a thought of God; that in creating me there was a mission which He sent my soul into existence to fulfill." For you, then, this is the prayer: "Father, Thy child waits to find her place and fulfill her share in Thy great redemptive purpose."

One of your great preachers thrilled us in London a little time ago by this story. He said he was composing a sermon on the words that I have taken as my text, "To this end was I born, and for this cause came I into the world." His nephew, a young fellow, came into the room and asked casually: "Uncle, what is the text you are taking for next Sunday?"

On being told, he said: "Uncle, what do you think I was born for?"

"Well," said his uncle, "it's more than I know."

"The same with me," replied the young fellow, and flung himself out into the street, wondering as he walked along what on earth he was made for and what opportunities life would bring him. He had not gone very far when he saw a crowd of people outside a theater, and asked of a bystander: "What's the matter in there?"

"There's a fire inside, and the passage is choked up so that people cannot get out."

The young fellow was strong and athletic. Throwing off his coat, he plunged in and dragged out one after another from the seething mass of people, and laid them down in the causeway, until there were thirteen people lying there, and the ambulance came and took them to the hospital. He plunged in for the fourteenth time, but was struck by a piece of falling timber and so badly hurt that he lost consciousness. They dragged him out, and he, too, was taken to the hospital. He whispered that they should send for his uncle, mentioning his name. When the clergyman arrived he was just in time to bend over his nephew's dying lips and catch his last words: "Uncle, 'to this end was I born, and for this cause came I into the world'—that I might save those thirteen."

A few weeks afterwards the same clergyman was in Rome. In the hotel where he was staying was a fashionably dressed, elderly American citizen. One day this gentleman came up to him and engaged in conversation. The talk opened naturally, but soon the elderly man led up to the great fire, which had been a matter of wide-spread concern. Then all of a sudden he seemed to lose his reason and burst out saying:

"I was in that fire! I was in that fire! I was in that fire! I fought for my life, but I saved myself! I saved myself!"

Just then a man came up and led him away; but later came back to the clergyman to say: "I hope that gentleman did not annoy you."

"Oh, no, not at all, but what is the matter with him?"

"Well, as he told you, he was in that fire of which you were speaking; he fought like fury and saved himself, but he lost his reason. He is quite harmless. I am traveling with him. His family have sent him around the world in the hope that his reason may return with change of scene, but up to now there are no signs of it. I must apologize if he annoyed you."

"I saved myself!" There you have it. On the one hand, the young man who plunged into the fire, and at the end of a heroic struggle could say: "I saved thirteen." On the other, this man, who had the keys to everything that this life can give, yet was able to say nothing more than "I saved myself! I saved myself!"

I ask you individually: What is going to be the verdict of *your* life? Which of these two will it be? At the end, will you have *saved others,* or will you only have *saved yourself?* I stand as between the living and the dead, whilst God's great eternity is pressing in upon us all, and I plead with every young life here to-night, that it shall be yielded to the Divine Redeemer, so that you may help God to get something done, even though it be in but one brief moment of your life.

Often a girl or a lad will go on doing simple, loving things to brother or sister, mother or father, year after year, and life seems to be one dull, monotonous level. The young soul thinks itself wasted. It does not realize that every time a noble act is done it is generating power. Then the supreme moment arrives, with its clarion call, and the whole of the preceding discipline suddenly culminates in one splendid hour of life. One is well repaid if all the commonplaces of life head up finally into one supreme act.

Jesus said, "To this end"—the end of redemption—"was I born, and for this cause came I into the world, that I should bear witness unto the truth." That is the ideal. Every one of us has an ideal, and we are summoned to bear witness to our ideal as it shines on us from the face of Christ. The highest aim for any of us is to be so far as possible what Jesus would have been if in our place.

But our Lord went farther and declared that those who were of the truth would hear His voice. Listen, and the voice of Jesus shall be heard ringing deep down in your nature, like the still, small voice in Horeb's cave. Deeper than thought, deeper than resolve, deeper than emotion, in the consciousness of your life, you will hear three words. They are these: "Thou sayest that I am a king;" that is the first. "The Son of man came not to be ministered unto, but to minister and to give his life;" that is the second. And then the third: "I am with you all the days to the end."

"First, I am King." Will you to-night own it, and definitely surrender to Him? Will you celebrate *now* a coronation in

the throne-room of your conscience? There is not one here in whose inner life there is not a throne. The question is, Who is to sit there: worldly success, fashion, money,—or Christ? "The Jews said: Not this man." Are you going to say that: "Not this man"? This is not the hour for intense emotion, but let your *will* crown Christ.

Second, Christ says: "I came to give my life." I take it for granted that you have accepted Christ for your salvation. You may have lived a wayward life, but you realize that you belong to Him Whose supreme love purchased you. And now He says: "My child, will you, My redeemed one, help Me to redeem others, and from this moment begin to look out for opportunities, by the sacrifice of yourself?" It comes to that. We must first see that Jesus died for us on the Cross, and then we must fill up that which is behind in His sufferings for others. In our younger life, we are always asking Jesus to help us. There is something better: to ask that we may be permitted to help Him.

And thirdly: "I am with you all the days." "I am with you to-day, and to-morrow, and the day after that." You are about to leave this place, and some of you dread the thought of it. You are young and you shrink from the first hour of return among those who know you best. You fear their misunderstanding of the new attitude toward Christ and life which you have assumed here. It may not be easy, most likely it will be hard. But He is going with you. Can you not hear Him say so? "Fear not, for I am with thee. Be not dismayed, for I am thy God." And He, in union with you, will do wonderful things in your home and among your associates. These are Christ's words to each of you: "I am King; I want to save you, and have you help to save other people; I am going with you—thou and I; I and thou." That is enough! Go in peace!

"I cannot do it alone;
The waves run fast and high,
And the fogs close chill around,
And the light goes out in the sky;
But I know that We Two
Shall win in the end—
Jesus and I.

"Coward and wayward and weak,
I change with the changing sky,
To-day so eager and bright,
To-morrow too weak to try;
But He never gives in,
So We Two shall win—
Jesus and I."

JAPAN AND CHRISTIANITY.*

Rev. Sidney L. Gulick, D. D.

There are two subjects on which I would like to speak to-night, each of them requiring a full hour. But I must confine myself to forty-five minutes. The first, to which I shall give my chief attention, is the modern spiritual movement in Japan. The second, upon which I shall touch only briefly, is the American Oriental problem.

Two years ago last February, the Cabinet of Japan invited to a reception the official heads of the various religious bodies. There were present twelve Shinto priests, fifty-four Buddhist priests, and seven Christians,—all Japanese. Of the Christians, one represented the Greek Catholic Church, one the Roman Catholic, and five the various Protestant bodies. At the reception they had a dinner, and then the Minister of Home Affairs made a very short address, the purport of which I may give in a few words. He said: "Gentlemen, for several decades we have been regarding religion as of no significance in the life of the nation, but we see that we have been mistaken. We therefore appeal to you, the official representatives of the religions of this country, to do what you can to deepen and to strengthen the moral and the spiritual life of our people."

Now that was a very remarkable and

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significant reception for several reasons. For the first time in the history of Japan, Christianity was recognized by the Government as on a level with the other faiths. Although Christianity has been given a very free opportunity in Japan during the past twenty or thirty years, this is the first time the Government has felt that it could invite together representatives of the three religions on the basis of equality.

Another significant item in this event is that it was the appeal of the Government to the indigenous religions. The Government begins to see that the people need religion, and they are appealing not only to the oldest faiths, Shintoism and Buddhism, but to the most recent faith of all as a legitimate object to which to appeal.

Last November a second reception was given by the Cabinet to the representatives of the various religions. This time the meetings, under the auspices of the Minister of Education, were held on three successive evenings in order that the representatives of the three religions might come separately before the Cabinet. What did the Cabinet wish to say to these representatives? To the Buddhists and Shintoists what he said was practically this: "Gentlemen, we have appealed to you to do what you could to deepen and strengthen the moral and the spiritual life of our people, and, gentlemen, you cannot do it unless you purify your priesthood." The immorality, the utter uselessness of the priesthood of Japan, is a matter of common knowledge, so much so that Professor Ibuka, one of the leading thinkers of Japan, has made this public statement: "If there is any such place as hell, that is where the Buddhist priests will go." Well, that was what the Minister of Education said to those two sets of representatives.

When he came to the Christians he conferred with them. They asked him questions and he answered them. And the answer made to one of their questions is especially significant. In the interval between the previous reception and the one held in November, nearly two years, the Government divided the Bureau of Religions, which has existed for many decades, into two sections, one left where it was formerly, under the Department of Home Affairs, and the other put into the Department of Education. We had all been wondering what was the purpose of the Government in thus dividing the Bureau of Religions. That was the question put to the Minister of Education. The answer he made was significant:

"For one thing," he said, "partly for administrative purposes; but the more important reason is that we wish to have the people realize that there are two great forces working for the uplift of national life. One is education and the other is religion, and these are coördinate."

Now these two facts indicate a new attitude on the part of the leaders of Japan towards the religious life. For many decades, since Japan has been entering into Western ways, it has been a common thing for the leaders to say that religion is nothing but custom and superstition and tradition; that no man who is educated needs religion,—education is enough for him. To have these leaders begin to say that we must have religion for the uplift of the national life, for the foundation of the moral life, is most significant, and you may be sure that this new state of mind would not have come to pass except that Japan had discovered the catastrophe overtaking the faith of her educated men of to-day.

It is true that through Western education the Japanese have come to understand the physical forces of the world, but that is producing a great moral upheaval. That may sound peculiar to you, but one of the things I have learned in my twenty-seven years of life there has been to revise my understanding of the heathen of that land.

Bushido was the flower of the foundation of Buddhism and Confucianism, and whatever weaknesses it had it developed that idea of loyalty which is profoundly significant in the development of people. Now the later teaching in Japan is distinctly ethical. The teachings of Confucius are ethical. The reasons why the old Samurai of Japan have so easily taken something of Christian teaching is because of the similarity between the teachings of Jesus and the teachings of Confucius. The essence of Confucianism lies in its doctrine of the five relations: master and follower, subject and king, husband and wife, elder and younger brother, and there is a

fifth that slips from me for the moment. But the center of that teaching in Japan was moral. The fact that the opposition to the coming of Western learning to Japan was placed upon the point that Western education deals with the physical world—physics, astronomy, chemistry, and such things,—and does not emphasize the relations of man in society, was very significant. That was one of the causes for the opposition to Western education, which was set up in the fifties. It seems strange to us, because we get our moral education in so many ways; but in our public schools how little there is of education along moral lines! The coming of Western education into Japan has taught those people to think in materialistic terms of this great universe, with the result that the better life of the Old Japan has been very seriously undermined, and a tremendous moral disaster is taking place there.

Just think of a few facts with reference to the serious conditions that have come to be because of Japan's contact with the newer life from the West. Some fifteen years ago, the daily papers one morning printed a letter that had been found at the famous waterfalls at Nikko. This was what it said:

"I have studied all of the philosophies that treat of the problems of human life; I have studied all that the religions have to teach, and they give no satisfying answer. I am going into the next world to see what I can find for myself."

And the next day the body of the writer, a young man, was found among the rocks six or seven hundred feet below. A few days later, the body of another young man was found, then another, and another. Presently Japan woke up to the fact that here was an epidemic of suicide, caused primarily by the turmoil her young people were beginning to feel.

Now we have been taught to think of suicide as cowardice, but in Japan it has been carried on under moral sanction,—for the defense of honor, for the expiation of crimes. As soon as the nation began to realize what was happening, policemen were put at that spot and later on a stockade was erected. This practically stopped the epidemic, but when I made investigation I found that two hundred and fifty-eight men and women had hurled themselves over that waterfall to death. And that does not include those who threw themselves into volcanoes and other places of certain death.

The fact is, there is a tremendous crisis in the lives of young people, and we must try to understand what it is. India and China and Japan in all their higher life have been wrestling with the great problems of human life,—birth, death, sickness, sorrow, disappointment, sin, evil. Their thinking has resulted in their systems of philosophy, and the asceticism and methods by which they have sought to solve the practical problems of daily life of sorrowing, sinful humanity have all issued in myriad forms of philosophies and religion, with all their varying teachings. Then, on top of their own problems have come our Western problems. In other words, the two great streams of civilization, the Occidental and the Oriental, are beginning to flow in the same channel and in the same brains. Then, naturally, come all the problems of reconciliation of these two great streams. We must think of the confluence of these two streams of civilization, not as of the coming together of two rivers in which the waters are of different colors, easily mingling together, but rather of two glaciers with great momentum, grinding to pieces those who get in the ice between them.

With this modern civilization there is coming to Japan a new freedom. Old Japan was ruled strictly by custom. Now they have substituted for custom law as we have it, with the result that their old customs are breaking down. Their laws are laws of government and do not have great sanction. They are, rather, laws to be evaded, if possible. The sanctions that hold the individual to his moral life are very few and very weak in Japan as yet, and the result is there is a very real moral collapse taking place in the lives of many people. In some ways, there is more licentiousness than fifty or sixty years ago.

There is more money. Some think Japan is poor, and she is; but there are rich classes. The old commercial class in Japan was almost the lowest; now the commercial class is taking in all the other classes. The Japanese are rising in reputation, and their

old habits and disadvantages *plus* the new ones of the West are producing great chaos. There is not only immorality among the sexes, but there is immorality in business, ever breaking out in fresh forms. Some eight years ago Japan was horrified to discover that twenty-four Japanese had actually plotted to destroy the life of the Emperor. Then there was graft in connection with the high tariff. Then there was graft in connection with the selling of text-books for public schools and colleges. Since that time there have arisen in Japan conscientious moral teachers, and the difficulty of carrying on the national life without some new vitality on which to base the moral life of the nation, if she is to go on, is recognized by them. For thirty or forty years Japanese educators have been saying that patriotism and loyalty to the Emperor will accomplish this result. Many say it yet. Not all, by any means, have changed their way of thinking. But it is an encouraging fact that there are these rising moral standards and rising interest concerning the securing of fresh foundations for the moral life. Along with their getting of Western life their consciences are beginning to be developed, and Christian teaching is becoming widespread. There is the knowledge, but not the obedience yet.

But Christianity has come to a new testing time, just at this time when Japan is becoming interested in religion, as she never has been. There never has been a time when Japan was so open to religion and to the teaching of Christianity. When we first went to Japan, they could not believe there was anything good in us. They did not have any belief in real disinterested Christian work. But a tremendous miracle has been accomplished in Japan in these thirty or forty years, partly because the Japanese have come over here, but more because Christian people in America have supported the missionary industry and the missionaries have gone into those centers and lived sweet Christian lives.

At first they looked at us in amazement. But when they saw that we made no money, that we lived among them from year to year learning their language, speaking the truth, and exhibiting in little ways our good will, the bridge broke down, and to-day the Japanese people as a whole have less race prejudice towards the white man than the white man has towards the Japanese.

But Christianity is meeting a very serious crisis to-day. Last April when telegrams came telling of thirty-four anti-Japanese bills introduced into the California legislature, of course there was excitement in Japan, and indignation, too. For these forty years we have been Japan's friend. We have done many things to win their good will. We returned the Shimonoseki indemnity; we have received the Japanese young men into our institutions of learning and into our homes and given them such treatment as we would give our own sons. I venture to say the young men of one nation have never been received in the homes of another nation as they have in ours. And they have gone back to tell the story and are beginning to show something of what they found over here. That has exercised a great influence in cementing the friendship of our countries. For thirty years this has been going, and the Japanese had begun to look upon America as the ideal country. Now comes this slap in the face. It is as though two friends were walking side by side and suddenly without warning and without reason the one friend slaps the other in the face. That was the feeling which Japan had. Of course, there were meetings and discussions. "What are we going to do about it?" was the question. Count Okuma called together a meeting of editors and pastors and educators to discuss this problem. He said:

"We cannot solve this problem by diplomacy; we cannot solve it by legislation; least of all can we solve it by war, and the talk of war is absolutely foolish. There is only one method of solving this problem, and that is to appeal to the Christians in America, and get them to apply the principles of Christianity in their treatment of race and race."

And that is the message I fain would bring you in more fullness.

There is now in Japan this obstacle,—this feeling that America has fallen down, that she has not held up her side of the compact of friendship,—and it is a very real obstacle to missionary work in Japan. At that time, a year ago, there were articles in the Japanese newspapers with headings

such as these: WHAT ARE THE MISSIONARIES DOING ABOUT IT? WHY ARE AMERICANS SENDING MISSIONARIES TO JAPAN? WHY DO THE MISSIONARIES IN JAPAN NOT GO BACK TO CALIFORNIA AND TEACH THEM TO BE CHRISTIANS?

That is the problem which Christians here in America have to meet. You send us Christian missionaries to Japan, but it is folly for you to think we can do any great missionary work over there so long as there is so much that is not Christian here in this land. The Japanese and the Chinese come over here; they enter our cities; they see all the bad things there—and it is so easy to see the bad things in this country when it is not so easy to see the good things. I am thankful indeed that there are so many young men who have been taken into our homes, and I pray that the Christians in this country may more and more realize that this is one of the important ways of doing missionary work.

Two years ago there was formed in Japan a society called the Association Concordia. It was my privilege to be in it. We met together shortly after the first reception given to the three religions. There were professors from the Imperial University, two or three leading business men, and two or three editors of the principal papers. On this occasion, Baron S—— opened the meeting by saying: "Forty years ago a German came to this country and said to me: 'Now that you are beginning to introduce Western civilization, you will find it will undermine your old religions. What are you going to put in their place?'" He replied, as he told us: "Well, your foreign teachings may change the form somewhat of our belief, but I do not believe it will have any very deep effect upon the spirit." "But," Baron S—— added, "during these years I have been watching the rise of this Western education among us, and it has been undermining the life of the young men who are going out from our schools and our universities. Now I notice that they care for nothing but money and pleasure. They do not know Confucius; they have no regard for Buddha; they have no thought of heaven. What is going to happen to our country when all our people come to be like that?" "For myself," he said, "I am a Confucianist; I believe in heaven; I believe in heaven's laws; I believe in heaven's punishment; but our young men to-day laugh at heaven. What is going to happen to us?" Then he told us: "I have been studying Christianity. There is a pastor who comes to my house every other Saturday night and I spend two or three hours studying the Bible; but I do not see that the teachings of the Bible are superior to those of Confucius."

And this man is seriously concerned with the moral conditions in Japan; he is one of the leaders of the new spiritual movement going on; but he does not see that Christianity has anything that would help him. He said to me: "What do you think I will gain if I give up Confucianism and accept Christianity?" I started to give an answer which I shall not give you to-night; but I have come to the conclusion that Christianity goes to Japan, not to destroy anything good or true, but to build up that which they have, just as our Lord said that He came, not to destroy, but to fulfill. So He says to-day, and so the missionary should say: "I come not to destroy anything good in your old life, but rather to build it up." I like to preach from that text: "I came not to destroy, but to fulfill," and then I quote such teachings from Confucius as, "Obey your parents." "But," I say, "how do you obey your parents?" Then I cite cases of disobedience that I have known, and I say: "Christianity, if a man believes it and it gets into his heart, leads a man to obey his parents, not because of any custom or family relationship, but because his heart is right with God, and it is that getting of the individual into relation with the ultimate Spirit of the universe which gives him power to love the things which he knows are best." When I put the thing that way, I find that I do not arouse any opposition. I secure their hearing and their interest and often they go on to become Christians.

The fact is, God is no respecter of races. The Jews thought that God had selected them out of and above all races, and in their pride they went on and on until God had to set them aside in order that the truth He had committed to them could get out among the peoples of the earth. The Apostolic Church came near shipwreck because it adhered to that same idea. Not

until the Church learned the attitude it should take towards the despised and hated Samaritans and Gentiles could it go out and do the work the Lord wanted it to do. And that part of the Church which failed in this went to pieces.

We are coming to a new era in these days, and the Church now has come upon this same question. We white people stand in the position of the Jews. We think God has chosen us; we have all the rights; we are exploiting others. Of course, we who are truly Christian do not have that conception, but many still have that view. There are many who go out into the world who have no interest in propagating the Gospel. They are arrogant, proud, domineering, and, putting their foot upon the neck of the colored races, grind them to pieces relentlessly. The reputation of the white race among every other people upon the face of the globe is something that ought to make us bow in shame before God that Christianity has not controlled us more completely. And the question for us in this country is: Are we willing to treat the Asiatic on the basis of equality? There is a great testing time coming to our churches. I cannot doubt that these other races have been cared for of God. We believe on the testimony of our own Scriptures that God has not left Himself without witness in any land, and in every one of these lands the truth has been made known from God our Father, Who is their Father. But they need the truth we have.

In saying this I would not for a moment have you think missions are needless. On the contrary, in this new age every race needs Jesus just as much as we need Jesus, and no more. They need Jesus in order to bring them to the only Father, and they cannot know the Father except as they come through Jesus.

Do you know that there are forty millions of people in Japan who have not heard one intelligible message with regard to the Gospel? Last year when Mr. Mott was in Japan a conference of missionaries and pastors came together, and it was decided that in order to do the work immediately before us and for which the nation is ready and waiting, we need to be reinforced by five hundred missionaries, and that at once! Every Board has called for them. Our American Board has been pleading for families for four or five years, and during the past five years we have received only one family, while others have passed from the field. And that is the way with some other missions.

Of course, we must have means. We look forward to the establishment of a women's Christian university. What would this country be without one high-class Christian institution for women? Japan needs one more than we do here. I venture to say that one million dollars put into higher education in Japan would mean more than ten times that amount in any institution in this country.

Why not make our churches in this country really Christian? We can then Christianize the whole world. The greatest obstacle to missionary work in foreign lands is the relative failure of Christianity in this land. I have been astonished this year, as I have heard ministers talking, at the fact that so many of our churches are controlled by moneyed men who do not want to have the truth told to them; who do not wish to have modern knowledge given to the people; who do not wish to have missions carried on. Let us make our churches Christian. If we could in this country solve in any one of our great cities the drink problem, the graft problem, the problem of commercialized vice, the drug problem—problems so manifest and so clear to our conscience—and make that city thoroughly Christian, it would be such an object lesson that we could appeal to it on the mission field and say: "See what Christianity has done." It is because we cannot do that that the chariots of the Lord are being driven through the foreign fields with the wheels off.

I pray the Lord that He will bless and help us all to see concrete work accomplished in the foreign missionary enterprise. Were it not for the foreign missionary work carried on among them the attitude of those great nations towards us would be something that we can hardly believe. But because of the work of the few thousand missionaries in those lands those nations are beginning to believe in the white man. Let us make our international relations Christian, and the Christian movement will go forward the world over.

PICTURES OF KOREAN LIFE.*

Mrs. Annie L. Baird.

When I was a child, we used to enjoy playing the game of "supposin'." Supposin' you didn't have to go to school, what would you do? Supposin' you had a hundred dollars, what would you do? And so we would go on and on with the whole delightful range of possibilities. To-night I am going to ask you to join me in this game. Supposing it were possible that a great giant could sweep out his arm over the three great commonwealths of Massachusetts, Vermont and New Hampshire, and brush aside every church, every church building, every church organization, every school, every Bible, every hymn book, every printing press, and everything like literature for school, either primary or collegiate, every college, every hospital, and every institution for the care of the old and the young and the helpless; and supposing he could sweep away every mercantile enterprise of every kind, every business house of every sort; and then supposing he could take away every road, every one of the great thoroughfares that cross and recross this country, everything in the way of a wheeled vehicle except now and then a clumsy ox cart, and every means of travel and intercommunication, every telegraph and telephone and everything that makes the world small and life easy and pleasant; and then supposing he could go into every home and make it an unhappy home, into every heart and take away from it that peace and joy that come from belief in each other and mutual relations; and then supposing he could scrape up and pile up from every direction all the ignorance and all the superstition and everything that goes along with them—the worship of foul demons, the living in terror from morning till night, the hideous malpractices in the use of drugs and surgery that it is unfit to think about unless you are interested in some way to help;—and then pile on everything that comes in the train of these things—envies and jealousies and murders and everything that blackens and darkens the heart,—if he could do all that, then we would have something that Korea was like not very many years ago.

It is said that missionaries sometimes exaggerate. If this is considered exaggeration, then I can only say that you have never lived long in a non-Christian country. Great changes have been wrought in the last few years. These changes are of two kinds, material and spiritual. The material changes we owe to the incoming of the Japanese. We have now a railway going the whole length of the country, with fine cross country government roads. We also have automobile service in several parts of Korea, very antiquated vehicles, sold cheap to Japan. We have a postal system, a banking system, postal savings banks, telephones and telegraph, and government hospitals to care for the sick, and now modern methods of agriculture are being taught to the Koreans. What an improvement! you say. Yes, it is. But it is at a terrible price to the Korean people—the price of their independence as a nation. One cannot expect that people as old and proud as the Koreans could accept this situation altogether with gratitude. And yet they are beginning to appreciate greatly the material benefits that come to them from the change of *régime*.

I wish I could say that with all this material change the standard of public morality has likewise been uplifted; but I cannot. However, the Japanese people are a wonderful people, and when they become Christian we can expect from their presence, not only material benefit, but real spiritual benefit as well.

The spiritual change has been due under God to the introduction of Christianity. We found there a people prepared of the Lord. Honest hearts there were into which the seeds of the kingdom fell. You will understand what I mean when I tell you what a Korean woman said to me when I was telling her about how the Lord Jesus lived and died for His people though hardly anyone cared for Him. She listened with her eyes wide open. Presently she said: "Was there not anyone who cared for Him?"

"Yes," I said, "there were a few men and women."

"Oh," she said, "but He knew there would be others, didn't He?"

That is a sample of the attitude of the

*Delivered at the Northfield Summer School for Women's Foreign Missionary Societies, July, 1914.

Koreans in accepting the story of the Gospel.

If you ask what our methods are, I would say that our system of Bible training schools is being most blessed of God. At first—all missions have used the same plan—we gather the men and women in separate classes. These groups vary in size from ten or twelve up to seven, eight, nine or twelve hundred in the larger centers.

I remember very well the first class of countrywomen held in Korea. We had little groups gathered in the city of Piang, but nothing of the kind for the countrywomen. Mrs. Lee and I put our heads together and decided we would issue invitations to the countrywomen to come into the city for Bible classes. We thought that if only six came we might call it a success. But the Lord gave us a great deal more than our weak faith expected, and we had twenty-four. And a very happy ten days we put in with that class. They were days of hard work, too. Mrs. Lee's baby was only six weeks old, and I had two little children and a "green" woman in the kitchen. You know how embarrassing it is to have a green woman in the kitchen; but supposing your green woman had never seen a cook stove, or a table more than a foot and a half square, and did not know a thing about the use of white flour, sugar, butter, tea or coffee!

Well, I undertook to teach them to sing. They had not the least idea. Every day, for two periods a day, I tried to teach them one simple Gospel hymn tune. When the class was over, Mrs. Lee told me I ought not to be discouraged. Her house was within hearing, and she said that at the end of the ten days she could tell what it was they were trying to sing.

The women came from miles and miles away to this class. Two middle-aged women walked the whole week and reached the class on Saturday morning. I ran out to meet them and asked: "Are you not tired?"

"Yes," they said, "we were tired, but we were so glad to get here that we do not feel it now."

Last year a woman walked three hundred and twenty miles over those awful roads in order to visit a class for training teachers. I asked her how she could do it and she said: "Well, they gave me a Sabbath school class to teach and I wanted to learn how to do it; so I just came."

This first class that I spoke of was held fifteen years ago. Last year in one station, in one mission, from this one little class of countrywomen the grand total had swelled to one hundred and twenty-five classes with an aggregate attendance of many hundreds of women. Only nineteen classes were held by missionaries. The others were all taught by native Korean women trained by the missionaries for that particular work.

The Koreans are wonderfully human people, and at times they are surprisingly frank about expressing it. You will realize this when I tell you of a poor girl who came to see the foreign doctor. She was a fine looking girl except for the fact that she had a harelip. She tried to hide that awful abnormality, because non-Christian people are very regardless of the feelings of those who have any such failing. All her life people had hurled some ugly name at her, and so she had tried to hide the harelip by walking with her head down. But what was worse was that she had reached twenty years of age and was unmarried! In Korea, the girl of twenty who is unmarried is a hopeless old maid. The eligible young men had passed this girl by because of her harelip. Well, she had heard that this missionary doctor did wonderful things and she presented herself with this harelip. And he did do a wonderful thing. He put in little drops of cocaine; he worked with his instruments; he put bandages on and kept them for a week or more; and then he took them off and handed her a looking-glass. What do you suppose was the first thing she said, when she looked and saw herself with that fine new lip? "Oh, I won't have a bit of trouble about getting married now!" That was human, was it not?

We have seen wonderful instances of transformed lives. I remember one night when ——— came to our house for a confidential talk. He was a junior in one of the colleges where Mr. Baird was principal. He wanted to talk upon domestic affairs. The perspiration stood out on his brow as he sat there and poured out his poor little story. He was a fine-looking young fellow of nineteen or twenty, and

he had been married since he was ten or eleven years old to a girl three or four years his junior. It was not as bad as it might have been. He got along all right with his mother-in-law; but he did not select the girl, and in all these years he had not claimed her at all or had anything to do with her. He simply did not love her at all, he was sure. His sister had got out of patience with this state of affairs and was undertaking to arrange another match for him, dispensing with this woman and taking someone he could like. In doing this, she had selected a heathen girl from the neighborhood. Of course, he had never seen her or talked with her, but still the hope was that he would care for her. He came to tell Mr. Baird about it all, and he hoped he would consent. Mr. Baird had only moral influence over him, but he knew it would land him outside of the Church if the missionaries did not consent. My woman's heart softened toward ———, and I do not know but I would have given in, had the matter been left for me to settle. He had not chosen that girl, and perhaps he might love this other one. It did not seem right to ruin his happiness for life. But Mr. Baird was brought up on the Shorter Catechism and he is made of sterner stuff than I am made of. He just got down the Bible and he showed ——— the passage: "Have faith in God." That was a plain command. Then he showed him another passage: "Husbands, love your wives." That was perfectly plain, too. But ———'s plea was as to how he was going to love her. Mr. Baird's only response was to point him again to the words: "Husbands, love your wives." By that time ——— thought he had a pretty tough proposition to face. I thought so, too.

He went away. Not long after that we had a revival. I noticed that ——— was under great conviction of sin. He sat with his head bowed between his hands. He was screaming in agony at the thought of his sins. I feared that his reason would go. So I went over and touched him on the shoulder and I said: "Don't you know that all your sins are washed away the moment you are repentant?" Then he leaped to his feet and began to pour out the whole story—how he had hated his wife in his heart, how he would have killed her long ago had he dared. But now he was seized with a desire to make everything straight, and he went to his home determined to do all he could. One night shortly after that there came another rap at our door. ——— had come back with his wife. He told us how he had gone to her and on his knees told her all about it, how he had hated her, and everything. He had begged her forgiveness, they had cried it out together, and now they were good friends and were going to be happy all the rest of their lives. When they left they walked down the steps hand-in-hand like two children. That was a very courageous and condescending thing for any man, young or old, to do in Korea. It showed complete surrender to the situation.

There are many other stories I can tell you—one of an old, old woman. She was eighty-three years of age, more than twice the age at which a certain scientific authority of late has said it was possible for people to change their minds. But this old lady changed her mind. All her life long she had been a worshiper of evil spirits, a worshiper of Buddha. Her house was piled with pieces of broken dishes and bottles, scraps of paper, worn-out straw shoes, bits of bone, and every worthless thing you can think of, in which she thought the demons dwelt. Before these she was always making offerings of scraps of food, and whenever she had the time and the strength she climbed the hill back of her house to a Buddhist temple and prostrated herself before a gilded image of Buddha, hour after hour, with always the same cry: "O Buddha, hear me! O Buddha, hear me! O Buddha, hear me! Send me to the good place!" For years and years all her time was spent in this sort of thing.

One day two Christian men came to the town where this old woman lived, and in her hearing they told the story of Jesus the Saviour from sin, and how it had all been done. The old lady was pretty deaf, but she heard enough to know it was good and to cherish it. From that moment she accepted it. She went home and tore those wretched fetishes out of her house and threw them away, and during the three weeks of life that were left her she went every Sabbath to the nearest church, four

miles away, to worship the great and true Jehovah.

I have just time for one more short story of a poor trader woman, who traveled all around the country with a wretched basket of little wares on her head, begging her meals as she went. She was very ignorant, not able to read or write. One day, two women from one of our Bible schools met this poor old trader woman and told her the story of the Gospel. It made a great impression upon her. She went home and told it to her friends. They fell upon her and told her she must have nothing to do with this Christianity—if she did, they would throw her out of the house. So she went on without saying anything. One day, she fell ill, and her friends saw she had not long to live. She could not pray to this Christ as the Christians had told her she ought to do, and it troubled her very much. Her friends relented then and would have gone to call the Christians, except that it was midnight and so very stormy a night that no one could get out. At last the poor woman said: "I will go clean," and so she asked her friends to give her a sponge bath from head to foot. Then she had them put on her one clean suit of clothes, after which she lay quietly for the few hours that remained. Towards the end her friends noticed that her lips moved, and as they bent over her they heard her say: "Open the door for me, Jesus. Let me in, Jesus!" I wish someone gifted with spiritual eyesight might have been in that little hovel. I think they might almost have seen the Good Shepherd as He gathered that poor lamb to His bosom.

You know now why we seem to exaggerate sometimes, and you know why we would rather be doing missionary work in heathen lands than any other work in the world.

RECEIPTS FOR JULY.

Central Africa (Dan Crawford's Work in):

8017	$ 10 00
8025	2 00
8028	1 00
8029	1 00
8030	5 00
8031	10 00
8032	5 00
8033	5 00
8035	500 00
	$ 539 00

China (Work under A. B. F. M. S.)

8019	$ 2 00

India (Bishop Thoburn's Work in):

8043	$ 30 00

India's Child Widows (Pandita Ramabai's Work Among):

8042	$ 37 50

Labrador (Dr. Grenfell's Work in):

8022	$ 15 00
8026	75 00
8027	2 00
8046	1 00
	$ 93 00

Record of Christian Work (Free Distribution):

8018	$ 5 00
8020	1 00
8021	1 00
8023	1 00
8024	153 14
8034	1 25
8036	4 00
8037	10 00
8038	5 00
8039	60 65
8040	4 50
8041	1 00
8044	1 50
8045	20 02
	$ 269 06

Turkey (Work under A. B. F. M. S.):

8019	$ 2 00

PERSONALIA.

Sir George Croydon Marks, M. P., has been elected to succeed the late Sir Francis Belsey as chairman of the British National Sunday School Union Council.

Rev. A. R. Henderson of Nottingham has been recently elected Chairman of the Directors of the London Missionary Society, and **Mr. H. W. Somervell**, of Kendal, vice-chairman.

Rev. G. Campbell Morgan, D. D., will start in October on a six months' tour in India, the details of which are being arranged by the International Committee of the Y. M. C. A. The twofold object of Dr. Morgan's trip is to forward the work among educated young men in India and strengthen the bond of sympathy between India and Great Britain. Dr. Morgan will conduct Bible Conferences, deliver a series of addresses to educated Indians in Colombo, Madras, Lahore, Delhi, Rangoon, Calcutta and Bombay, and visit other important centers.

Rev. Henry C. Mabie, D. D., who for eighteen months has been lecturing in the seminaries and churches of Germany, England, Russia, Switzerland, and Scandinavia, has more recently been addressing Japanese students. In an eleven-day visit to Tokyo he lectured sixteen times on such themes as "God in History," "Personality in the Universe," "The Clue to Reality in Religion," "The Philosophy of Life," "The Atonement," "The Idealism of Eucken," etc. These profound addresses greatly moved the Japanese. They were delivered to Christian workers and to students at Waseda University, before the Association Concordia, at the Japanese Theological Seminaries, and elsewhere. Dr. Mabie also had important private interviews with Messrs. Kanzo, Okuma, Baron Sakatani, and Dr. Nitobe.

Below are given the recent and prospective engagements of some workers in the evangelistic field:

Hay Bell.—Sept., Baylis and New Salem, Ill.

John W. Ham and Party.—Aug. 16-30, North Wilkesboro, N. C.

J. R. Hemminger and Party.—Oct. 4-Nov. 8, Columbia, Pa.

Oscar Lowry and Party.—Aug. 30-Sept. 27, Ellensburg, Wash.; Oct. 4-Nov. 8, Kearney, Neb.

C. C. Smith and Party.—Sept. 20-Oct. 18, Central City, Neb.

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Our Book Table.

Battles of Peace (The). By George Hodges. Macmillan Co., New York. Cloth. 273 pages. $1.25 net.

Everything that Dean Hodges writes is put in such a way as to command attention. This book, like his other volumes, is in no wise original, and yet the thought is always new and clear in the sense that it is put in his own way, which is not the way of other men. These short chapters remind one of such volumes of devotion as those written by George Matheson. We cannot help comparing and contrasting the two men. George Matheson could never have written this book, and it is equally certain that Dean Hodges could never have written such a book as "Times of Retirement," for instance. George Matheson has the more striking way of putting things, and his thought is often decidedly original. Dean Hodges is often striking, but never original, and all his work is solid and safe and impressive. We commend this volume most heartily.—*H. P.*

Book of Public Prayer (A). By Henry Ward Beecher. F. H. Revell Co., New York. Cloth. 209 pages. 75 cents net.

These prayers are compiled from unpublished reports by Mr. T. J. Ellinwood, who was for thirty years Mr. Beecher's special secretary and authorized reporter. The prayers are given just as they were offered in Plymouth Pulpit and are an open window into the soul of a great heart whose windows were wide open to Christ. They will be a tremendous inspiration and help to all who are anxious to pray in public so that others may be helped.—*J. M. S.*

Christianity and the Commonplace. By Rev. Len G. Broughton, D. D. Geo. H. Doran Co., New York. Cloth. 201 pages. 3/6 net.

A volume of sermons preached at Northfield, Atlanta, and Mundesley, England. Those who have listened to Dr. Broughton will enjoy these sermons, and others will be glad to make his acquaintance through them.—*F. L. D.*

Christ Is All. By Handley C. G. Moule, D. D. Geo. H. Doran Co., New York. Cloth. 238 pages. 50 cents net.

This is a fresh edition in less expensive form of a series of sermons by the Bishop of Durham that have already won a much loved place in the hearts of many readers. The title gives the true keynote of the collection of expositions, for they all point to Christ as the Great Example after Whose perfection the world strives, even when it thinks that the roads traveled are secular.—*J. M. S.*

Church Efficiency. By D. C. Tremaine. F. H. Revell Co., New York. Cloth. 124 pages. 50 cents net.

One of the big words of the business world, efficiency, is shown in its usefulness to the work of the Church. It is a handbook of tried methods for busy pastors, with suggestive chapters about organization, finances, advertising and extension. —*A. A. B.*

In the Upper Room. By David James Burrell, D. D., LL. D. ("The Short Course" Series.) Chas. Scribner's Sons, New York. Cloth. 146 pages. 60 cents net.

The scope of this little book is set forth in its subtitle: "A Practical Exposition of John XIII-XVII." Like all Dr. Burrell's work its analysis is simple and striking, its treatment sufficient, and the interpretation scriptural.—*H. P.*

Moral Paradoxes of St. Paul. By William L. Watkinson, D. D., LL. D. F. H. Revell Co., New York. Cloth. 252 pages. $1 net.

Dr. Watkinson is a long-time favorite with most readers of homiletic literature because he is never dull. He always comes up to one of the standard truths of religion from such an angle that it seems brand-new. This is a gift which he has developed into an art.

His new volume takes some of the unpromising words that Paul uses and shows how they fit into Christian life and practice—Ambition, Boasting, Rivalry, Covetousness, and the like. He follows the principle that the vices suggested by these words are really caricatures of original and gracious faculties of our nature which true religion does not for a moment seek to destroy, only to free them from whatever obscures and distorts, giving them pure, beautiful and beneficent expression.—*J. M. S.*

Present Relations of Science and Religion (The). By Rev. Prof. T. G. Bonney, Sc. D. ("Library of Historic Theology" Series.) F. H. Revell Co., New York. 212 pages. $1.50 net.

Professor Bonney has titles enough and belongs to enough learned societies to guarantee his status in the scientific world. He was president of the British Association in 1910. The reviewer has found his book very suggestive, but feels that there is a deeper relation between science and religion than that which the author has succeeded wholly in clearly expressing. His union of the two, helpful as it is, lies too much upon the surface.

Almost the first half of the book is given over to a statement of present-day scientific positions. Here Professor Bonney moves in his own chosen field and his chapters are luminous and comprehensive. But he passes directly from a consideration of "The Position of Biology" to a consideration of "The Ideas of Religion"—a consideration which does not root itself as deeply and pervasively in his interpretation of science as we should expect. He next considers "The Probabilities of a Revelation" and "The Credibility of Christianity," with a chapter on "The Possibility and Place of Miracles."

The whole process of his thought implies a dualism which his premises lead us to expect he would escape. The final reconciliation of science and religion does not lie along such lines. There is a deeper union, and it is from those who sense this deeper unity and who are able to argue for it—indeed, not to argue for it, but to make it manifest—out of a full and sympathetic scientific knowledge, great spiritual insight, and inclusive vision that the statement is finally to come which shall show our own troubled and perplexed time how near we have come to God by the roads of scientific approach without perceiving as we should His trailing garments, without feeling as we should the wonder of His imminent presence. When all is said and done, however, Professor Bonney has given us a good book, and his testimony that a man can hold so distinguished a place in the British scientific world as does the author and still exalt a dominant Christian faith is a rebuke to those of us who fear that science is making religion impossible, and those of us who are persuaded that a man cannot be a great scientist and a devout disciple of Jesus Christ at the same time.—*G. G. A.*

Principle of Authority in Relation to Certainty, Sanctity and Society (The). By P. T. Forsyth, M. A., D. D. Geo. H. Doran Co., New York. Cloth. 475 pages. $2.50 net.

The opening sentences of Principal Forsyth's book are the key to his continuing thought:

"There is only one thing greater than Liberty, and that is Authority. And there is one thing we have widely sacrificed to Freedom, and that is Certainty."

Two things at once impress themselves upon the reader as he follows the author through these pages: that he has made a very careful study of the philosophy that underlies the principle of authority, and that he has made a very keen analysis of the variant voices of our present time.

The earlier chapters of the book deal with the philosophical basis, which is not overinteresting, as Dr. Forsyth practically serves notice from the first as to where he is going to come out. The real value of the book and the personality of the author appear to better advantage in the section on Sanctity, and better still in the third division, Society.

The gist of the section on Sanctity is revealed in this sentence:

"With all history the purpose of God's goodness is to produce repentance. The real and inmost life of the race is the tragic conflict of man's egoism with God's purpose of holy love; and at the center of that interior, the crisis of that issue, is the decisive Cross of Christ."

Especially refreshing is that section on "Society" and the chapter on "Plebiscite and Gospel as Authority." A majority vote has *no* limit in a democratic state, Dr. Forsyth thinks; but a majority vote has a *very* limited authority in a church. Numbers cannot create authority in a matter of conscience; and the Church is not a factory of truth, but a steward of fixed facts and unalterable truths. Religion has authority with men only if it can find in history a point to which it can absolutely surrender. A majority cannot change this. It is not a change, or even progress, but a reversal.

In applying his principle of Authority to the spirit of individualism which he judges to be already a receding tide, Dr. Forsyth says:

"The cure for individualism in faith, as in practice, is some real authority, interior but superior to the *ego* itself."

The book is really a very able piece of apologetic literature for what is generally called the conservative view of authority in religion. Dr. Forsyth makes out a very good case. After the first division of his book which is pretty heavy reading, the reader is rewarded with page after page of vivacious criticism of some of the religious nonsense and erratic egotism of our day.

"Men do not stop to consider," he says, "that their own defects, multiplied by socialist millions, can provide no substitute for that mighty authority which fills the race with the purpose of God, and thus provides the one thing needful to make its freedom free."

Dr. Forsyth's conclusion is simple. The Church needs to recover not now from an orthodoxy, but from a subjectivism, in its spiritual cast and ideal, which, having lost the objective power that orthodoxy did have, runs out into spiritual softness; and being subjective and, therefore, problematical, is not authoritative and has no firm hand to lay on the ages' passion, and no firm footing to stay its wavering doors.—*J. M. S.*

Religion and To-Day. By J. Brierley. Pilgrim Press, Boston. Cloth. 288 pages. $1.25 net.

The reviewer takes in hand this last volume of Brierley's with a feeling of profound regret—which must be widely shared both in England and America—that we shall have no more articles with the familiar initials "J. B." at the bottom of them and no more of Brierley's books. No man in our own time has possessed his peculiar genius; with his passing his place is left empty.

There is, first of all, the wide and suggestive play of his mind. We have only to take any one of his books and run over the table of contents to see how far afield he goes and what treasures he brings back home from regions where so many of the rest of us would have discovered nothing at all.

There is, next, his very great capacity to relate all this suggestively and with an inexhaustible freshness to the supreme concerns of the soul.

Along with such qualities as these has gone his wide knowledge of what other men have thought and said. The reviewer has opened the book at random. "Solitude" is the subject of Brierley's study. In two pages he quotes Machiavelli, Erasmus, Gregory of Nazianzen, Carlyle, Voltaire, Romanes, Newman, Matthew Arnold. And these quotations are not tags; they are an integral part of his argument, showing that he has seized and digested the thought of so great and various a company, made it his own first of all, while so clearly remembering what they have said as to be able to confirm his own contentions by the quotation of their own fitting words.

Or, again, the book opens at random to the chapter "On Holy Places," and he thus sums up the paragraph:

"In a word, holiness is in our daily service, and the holy places are where it is faithfully done. Well for us, indeed, is it when we feel our place of work, whatever it is, to be a holy place. We have no pity for that old Methodist weaver,

a preacher as well as a weaver, who, when asked where he got all his good things from, replied, 'Behind my loom, sir!' To have your dingy workshop made the trysting-spot of noble, uplifting thought—this is a happy enough destiny."

Or again, "On Doing Things":

"It is, in fact, in doing things that we create ourselves. Action is proof, the declaration of our freedom. By it we bring into being something that was never in the world before—our character, our personality. And when, in the exercise of our free volition, in obedience to the inner call of the spirit, we go on choosing the good, we find in the act itself the assurance of a foothold in a higher realm, a possession there, from which no reasoning can shake us, for it is rooted in the deeps of consciousness. We know ourselves as of a kingdom of the Unseen, whose laws are above those of matter, and whose possessions are secure from all material assault."

There is no end to such a desultory way of reviewing as this. Best go to Brierley's books themselves. But surely we have reason to be grateful that he has spoken to us so fully, so wisely, so suggestively, for so long a time, and surely his works do follow him.—*G. G. A.*

Religious Instinct (The). By Thomas J. Hardy. Longmans, Green & Co., New York. Cloth. 290 pages. $1.60 net.

This is a volume for which we have been waiting. It is a very thorough piece of work in which the author traces the development of the universal religious instinct, and shows how Christianity is not only an interpretation of that instinct, but is primarily the Divine response to that instinct. He defines religion as "a consciousness of God and desire for union with Him." This instinct for religion has as its comrade the instinct of propitiation, due to sin which all the world has seen as a fact, though some of our theologians seem to see it only as a doctrine.

Perhaps the most interesting chapter in the book is the last, which bears the title "Wanted—A Venture of Faith." Here the author makes his challenge to all who find life monotonous and dreary and commonplace to try religion, which, if it is really gripped, makes all the world new. The author makes no plea for old religion or for new religion, but he does make a plea that must be heeded, for every man so to adjust all the powers of his heart and mind to spiritual forces that with Wesley he may feel "his heart strangely warm and know that he has peace with God."—*H. P.*

Spiritual Conquest Along the Rockies. By Rev. William Niccolls Sloan, Ph. D. Geo. H. Doran Co., New York. Cloth. 242 pages. $1.25 net.

The author is much concerned over the question why Home Missions do not seem to be as interesting as Foreign Missions. The reason is obvious as one reads this volume. A foreign missionary tells stories of his work, while in this volume we have but few stories, though the chapters would suggest abundant opportunity for illustrations and narratives. Toward the end of the volume the author tells more stories and hence becomes more interesting. To be interested we must have the concrete and not the abstract.

The book shows an intimate acquaintance with its subject. In the chapter on "Are Western Towns Overchurched?" the author answers his question in the negative. The reviewer was once a missionary in the town of Bozeman, Montana, a place in those days of 3,000 inhabitants with six churches. Probably the fact is that some towns are overchurched and some are not, and there can be no manner of doubt that the communities away from the railroad in Montana and along the Rockies are in desperate need of more churches and more preachers. The trials and the heroism and humor of a missionary's life in the Rocky Mountains make a fascinating theme and Dr. Sloan treats it adequately, although we still wish he had told more stories. It is this last quality that makes Bishop Tuttle's book on missionary work in Montana even more interesting than a volume on foreign missions.—*H. P.*

BOOKS RECEIVED.

Century in India (A). By William Hazen. American Marathi Mission, Bombay. Cloth. 109 pages.

Christian Movement in Japan Including Korea and Formosa (The). 1914. Edited by John Lincoln Dearing, D. D., Conference of Federated Missions, Yokohama. Maps. Cloth. 685 pages. $1.25.

Cross in Japan (The). By Fred Eugene Hagin. F. H. Revell Co., New York. Illustrated. Cloth. 367 pages. $1.50.

Education of Women in Japan (The). By Margaret E. Burton. F. H. Revell Co., New York. Illustrated. Cloth. 268 pages. $1.25 net.

Fulfilled Prophecy: A Potent Argument for the Inspiration of the Bible. By Arno Clemens Gaebelein. "Our Hope," New York. Paper. 32 pages. 10 cents.

Gospel of John (The). By A. C. Gaebelein. Our Hope Publication Co., New York. Paper. 246 pages. 20 cents.

Herod's Temple. By W. Shaw Caldecott. The Union Press, Philadelphia. Charts. Cloth. 395 pages. $1.75 net.

Men Who Prayed. By Henry W. Frost. Gospel Publishing House, Bible School Park, N. Y. Cloth. 189 pages. $1 net.

Mind and Spirit. By Thomas Kirby Davis, D. D. Sherman, French & Co., Boston. Cloth. 115 pages. $1 net.

More Data on "Pastor Russell." By Charles C. Cook. The Author, New York. Paper. 31 pages. 5 cents.

Nantucket: A History. By R. A. Douglas-Lithgow, M. D., LL. D. G. P. Putnam's Sons, New York. Illustrated. Map. Cloth. 389 pages. $2.50 net.

Paul and the Revolt Against Him. By William Cleaver Wilkinson. Griffith and Rowland Press, Philadelphia. Cloth. 258 pages. $1 net.

Shall I Drink? By Joseph Henry Crooker. Pilgrim Press, Boston. Cloth. 257 pages. $1 net.

Social Aspects of Foreign Missions (The). By William Herbert Perry Faunce. Missionary Education Movement, New York. Illustrated. Cloth. 309 pages. 60 cents.

Ten Thousand Miles with a Dog-Sled. By Rev. Hudson Stuck. Chas. Scribner's Sons, New York. Illustrated. Cloth. 412 pages. $3.50.

Through the Bible Day by Day. Vol. 1. By Rev. F. B. Meyer, B. A. American Sunday School Union, Philadelphia. Cloth. 218 pages. 50 cents net.

Within Prison Walls. By Thomas Mott Osborne. D. Appleton & Co., New York. Cloth. 328 pages. $1.50 net.

SEPTEMBER, 1914.

Tuesday, 1st. *In every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. Phil. iv. 6, 7.*

The most comfortable result of a life of prayer is the security which fellowship with God imparts. His kind and cheering counsels come darting into the soul like rays of light into a dark room. Good desires increase in multitude and vigor. Unlooked-for succor rushes in to support us in moments of trial. Life expands until its branches are aflame with the sunny blossoms of hope.—*Charles H. Brent.*

Wednesday, 2nd. *Wherefore gird up the loins of your mind. 1 Pet. i. 13.*

If we but saw how the gates of opportunity open and close; how the possibilities of to-day, neglected, become to-morrow the things which can never be done; how unused strength wastes away, and brings up behind it no other strength; how, on the other hand, work done makes work easier; how the voluntary use of "all that is within us," and without us, too, of soul and sinew, of love and thought, of time and strength, and hours of prayer, will bring upon us the gentle pressures of God's newest, freshest grace—if we but saw such things as these, what girdings there would be among us!—*Selected.*

Thursday, 3rd. *The prayer of faith. Jas. v. 15.*

I have a staff to prop my way
As I plod onward through the day;
And if by stony paths I fare
I lean on it—the staff of prayer.

If so be I must toil and scale
The heights that frown above the vale,
It aids my lagging footsteps there;
It buoys my heart—the staff of prayer.

It is my comrade and my friend,
And so shall be until the end
Of every mortal coil and care,
Staff of my soul—the staff of prayer.

—*Clinton Scollard.*

Friday, 4th. *In the days when the judges ruled. Ruth i. 1.*

And dark days they were: days of cruelty, crime and bloodshed; days so dark that godliness seems to have been unknown in the land. Then Ruth lived, and Naomi, and Boaz. And this is the message: that lives of truest piety can be lived wherever the Lord may lead us.—*Charles R. Erdman.*

Saturday, 5th. *Even Christ pleased not himself. Rom. xv. 3.*

Christ is the circumference of the Christian's liberties.—*Selected.*

Sunday, 6th. *God spake all these words, saying, I am the* LORD *thy God. . . . . Thou shalt have no other gods before me. Ex. xx. 1-3.*

That is not the language of hardness, of severity, of unkindness. It is love showing . . . . that life must be adjusted to the supreme things in order that it may rise to the height of its possibility.

This is true of every one of the ten "words"; and it is equally true of the words of Jesus. They are severe, they are awe-inspiring; they search and scorch and frighten the soul, if men will listen to them. Nevertheless, they are the words of infinite compassion, of infinite tenderness; they are words uttered to my soul in order that I may know the way wherein I should go if I am not to miss the meaning of my life, if I am to realize it in its height, its breadth, its depth, its glory.—*G. Campbell Morgan.*

Monday, 7th. *In keeping of them there is great reward. Ps. xix. 11.*

The reward is *in* keeping the commandments, not *for* keeping them.—*Lydia Maria Child.*

Tuesday, 8th. *I will establish my covenant with you. . . . . I will remember my covenant. Gen. ix. 11, 15.*

This is the "new and better covenant," not "of law," with "Thou shalt," but "of grace," saying, "I will." For now man has learnt that all is of grace, resting not upon his own, but upon the Lord's will. Oh, that the force of this "new covenant," and all the difference between "Thou shalt" and "I will," were fully known by God's children; and that in every soul the "Thou shalt" of the old had given place to the "I

will" of the new and better covenant!—*Andrew Jukes.*

Wednesday, 9th. *Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Heb. i. 8.*

Wrong is on its way to ruin. Sin spells disaster and defeat. . . . . The Infinite Power behind all is on the side of right and truth. Our hands hang down and our knees are feeble oftentimes as we note the slow progress of our work and the seeming impregnability of wrong and evil. *Sursum corda!* Lift up your hearts! The Lord reigneth! Righteousness is on the throne, and the final triumph is sure.

"For right is right since God is God,
And right the day must win;
To doubt would be disloyalty,
To falter would be sin."

—*J. D. Jones.*

Thursday, 10th. *Judas Iscariot . . . . had the bag, and bare what was put therein. John xii. 4-6.*

Who gave Judas the bag? Jesus Christ Himself. And He gave it to him not only as a trust, but as a test of his character. . . . . This is just what Christ is constantly doing in our own lives. . . . . We have come into the presence of Jesus Christ our Lord, and have made vows of fealty and loyalty to Him. And He has responded by coming into our fellowship, and has begun to teach us about ourselves. He has given to us "the bag." He has given to us the duty . . . . which tests us. He has so arranged our environment and all the weight of our responsibility, as to teach us how much we need Him; to make us know that unsupported we cannot stand; to impress upon us that we need to cling closely to Him, or, otherwise, we are bound to fail and fall, as Judas did.—*J. Stuart Holden.*

Friday, 11th. *Charity . . . . thinketh no evil. 1 Cor. xiii. 4, 5.*

We know so little of the hearts
That everywhere around us beat;
So little of the inner lives
Of those whom day by day we greet;
Oh! it behooves us, one and all,
Gently to deal with those we meet.

Gently to deal, and gently judge,
With that divinest charity
That thinks no evil, but would seek
The good in every soul to see;
Measuring not by what it is,
But by that which it strives to be.

—*Selected.*

Saturday, 12th. *Thus saith the Lord* GOD, ... *My servants shall sing for joy of heart. Isa. lxv. 13, 14.*

One of the joys Christ gives His disciples is the joy of service. The brook that turns the mill wheel sings on its course; it is the stagnant pool that has no song.—*N. Fay Smith.*

Sunday, 13th. *I fought with beasts at Ephesus. 1 Cor. xv. 32 (R. V.).*

Every generation is confronted with the same essential battle. The enemy may change his form; he does not change his nature. . . . . You have the same essential beastliness in lion, tiger, leopard, or panther, with just the difference that it is clothed in varying skins. And the adversaries of the succeeding generations may change their skins, but the heart of their hostility remains unchanged. And so, when I gaze upon the adversaries which contended with Paul in Ephesus, I am struck, not with their remoteness, but with their modernity, for I see the same enemies before us in the life of our day.

What were these adversaries? . . . . You may call them what you please. The Bible names them "principalities," "powers," "world-rulers of this darkness," "spiritual hosts of wickedness in the heavenly places," and I for one meet them every day.—*J. H. Jowett.*

Monday, 14th. *When Moses was gone into the tabernacle of the congregation to speak with God, then he heard the voice of one speaking unto him from off the mercy seat that was upon the ark of testimony, from between the two cherubims. Num. vii. 89 (margin).*

The supreme triumph of the praying soul is not found in supplication to God, but in revelation of God.—*A. T. Pierson.*

Tuesday, 15th. *He taught . . . . as one having authority. Matt. vii. 29.*

The authority of Christ's teaching invariably impresses one. He spoke with no uncertainty, with no equivocation, with no hesitation or reservation. If He had spoken only yesterday one might ask for time to test the ground for His authority;

but well-nigh two thousand years have elapsed and that authority has continued to gain weight and influence.—*John R. Mott.*

Wednesday, 16th. *All things work together for good to them that love God. Rom. viii. 28.*

Suppose two wheels in a great machine, one turns from right to left and the other from left to right, but they fit into one another, and they both produce one final result of motion. So the movements in my life which I call blessings and gladness, and the movements in my life which I call sorrows and tortures, these may work into each other, and they will do so if I take hold of them rightly and use them as they ought to be used. They will tend to the highest good, whether they be light or dark.—*Alexander Maclaren.*

Thursday, 17th. *Jesus [said] unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses. But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist. Matt. xi. 7-11.*

The Master chose the moment of John's fainting fit to pass this high eulogium on the Baptist's stalwart character, his indifference to worldly bribes and his Divine commission. When we write hard things against ourselves, He may be judging us with infinite tenderness and wisdom. Heaven does not estimate us by our passing moods.—*F. B. Meyer.*

Friday, 18th. *A daily rate for every day. 2 Kings xxv. 30.*

The acts of breathing which I performed yesterday will not keep me alive to-day; I must continue to breathe afresh every moment, or animal life ceases. In like manner yesterday's grace and spiritual strength must be renewed, and the Holy Spirit must continue to breathe on my soul from moment to moment in order to my enjoying the consolations, and to my working the works, of God.—*Augustus Toplady.*

Saturday, 19th. *Elias was a man subject to like passions as we are. Jas. v. 17.*

Some men live near to God, as my right arm
Is near to me; and thus they walk about
Mailed in full proof of faith, and bear a charm
That mocks at fear, and bars the door on doubt,
And dares the impossible.

—*John Stuart Blackie.*

Sunday, 20th. *The testimony of our conscience. 2 Cor. i. 12.*

The witness of a good conscience is one of God's great rewards, and no man ever asserted himself more boldly against unjust detraction than did Paul with his protest: "I know nothing against myself," or John with his still stronger assertion: "We are of God, and the whole world lieth in wickedness." . . . . To feel glad when we are sure of our principles and are doing right; to say to one's soul, and that often, that it is a great and high thing to be a Christian, exalted above the world and made free of our inheritance among them that are being sanctified—surely this is inevitable, if righteousness and victory be in any sense realities.—*John Kelman.*

Monday, 21st. *Whatsoever ye do, do it heartily, as to the Lord; . . . . knowing that of the Lord ye shall receive the reward of the inheritance. Col. iii. 23, 24.*

My field may be stony or swampy, my plough may be poor, my strength small, the weather bad; but if "heartily, ... as to the Lord" I do the best I can and look not back, but keep right on, I am no failure.—*Maltbie D. Babcock.*

Tuesday, 22nd. *The blood of Christ. Eph. ii. 13.*

All that Christ left upon this earth that was mortal was His blood. This He requires of man's hands, and the greatest question that can ever come to a mortal being is: What is my relation to the Atonement? The blood of Christ calls for our salvation or our condemnation. If we seek shelter behind it, it becomes our surety; if we deny it, like Cain of old, it calls for our condemnation.—*D. L. Moody.*

Wednesday, 23rd. *In the morning sow thy seed, and in the evening withhold not thine hand. Eccl. xi. 6.*

"When you cross the desert, plant trees by the way; it may chance to you to return old and weary, to sit under their shadow, and eat of their fruit," runs an oriental proverb. There are more senses than one in which it is possible to make the barren and dreary places of to-day become the fruitful and refreshing ones of some day that is coming. . . . . If we are not too impatient of the sand and the sun on our own road to plant kindnesses in other lives, we shall be sure to meet their fragrance and bloom some other day.—*J. R. Miller.*

Thursday, 24th. *The fear of Christ. Eph. v. 21 (R. V.).*

That is the secret and motive of Christian living: in the hushed remembrance of what He was and is, is made possible the recall of our minds from self-confidence, from perilous hilarity, from trifling with evil. Let us be careful always to maintain the right attitude to our sovereign Lord. We are more familiar with the thought of "loving Jesus" than with the thought of the "awe of Christ." But our love must be consistent with awe, must be consummated in awe, else we are not making Jesus our God, but are thinking of a god other than He. The awe we give to God Almighty is *Jesus' due,* else we are practical disbelievers in the deity of Christ. And if we find we have lost our awe of Christ we may be sure we have misconceived Him, and we are losing a powerful and absolutely essential motive for holy living.—*G. A. Johnston Ross.*

Friday, 25th. *Be ye kind. Eph. iv. 32.*

The Christian religion has furnished us with words, a large stock of them; common words, that do not look as if they had their Sunday clothes on, and do not sound as if they belonged only in church; common words such as the whole world understands, and any man might speak naturally anywhere. Among the best of them are these: "Be ye kind."—*William R. Richards.*

Saturday, 26th. *Keep thy heart above all keeping; for out of it are the issues of life. Prov. iv. 23 (margin).*

A heart wide open to God, as it was made to be, will defeat all the attacks on its faith and peace.—*J. M. Stifler.*

Sunday, 27th. *Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. Rev. iii. 20.*

Thy home may be the lowliest
On thronged or lonely way,
Yet unto thee may come a Guest
Whom circling worlds obey.

If thou but heed His gentle knock
And swift unbar the door,
The fragrance of the yielding lock
Shall bless thee evermore.

He steps across the threshold dim,
He sits beside thy board;
The light of stars comes in with Him,
Thy Guest is Christ the Lord.

. . . . . .

Thenceforward in thy heart shall be
A sense of sin forgiven,
The Christ Himself shall dwell with thee,
And earth be sweet with heaven.

—*Margaret E. Sangster.*

Monday, 28th. *They looked unto him, and were radiant. Ps. xxxiv. 5 (Amer. Revis.).*

Would you not like to be a radiant Christian? You may be. Spend time in prayer. You cannot be a radiant Christian in any other way.—*R. A. Torrey.*

Tuesday, 29th. *Then said Elijah, ... I only remain a prophet of the* LORD; *but Baal's prophets are four hundred and fifty men. . . . . Call ye on the name of your gods, and I will call on the name of the* LORD: *and the God that answereth by fire, let him be God. 1 Kings xviii. 22, 24.*

The master-works of God are those men who stand in the midst of difficulties "stedfast, unmoveable"—

"Calm 'mid the bewildering cry,
Confident of victory."

—*C. H. Spurgeon.*

Wednesday, 30th. *None of us liveth to himself. Rom. xiv. 7.*

There are purposes which God Himself cannot fulfill on earth except through you, and every sin of yours is a barrier set in God's way. To be sinning, not against yourself, but against the universe; in the petty yielding to your own indolence or neglect to be a hinderer of God's great ends in the world—that is what gives awfulness to every thought of sin. To injure, blot, ruin yourself—that may be a small matter; but to hold back the vast mechanism of creation—that gives your little life significance.—*Francis G. Peabody.*

DEVOTIONAL STUDIES IN THE SUNDAY SCHOOL LESSONS.

Rev. F. B. Meyer, B.A., D.D.

THE TEN VIRGINS.

(September 13, Matt. xxv. 1-13.)

Sept. 7. Matt. xxv. 1-13.
Sept. 8. Matt. vii. 15-23.
Sept. 9. Isa. lii. 7-15.
Sept. 10. Eph. vi. 10-20.
Sept. 11. Rom. viii. 18-25.
Sept. 12. 2 Cor. iv. 7-18.
Sept. 13. 1 Pet. i. 13-23.

How wonderful is the power that our Lord had of taking common things as illustrations of eternal truths! Here, for instance, a group of young girls, shut out from a marriage festival, supplies Him with imagery, the coloring of which, undimmed by the flight of centuries, is as fascinating to-day as when the parable first fell from His lips.

It is hardly necessary to detail the procedure of an oriental wedding. Suffice it to say that the bridegroom comes at night, accompanied by his friends, to fetch the bride from her father's house, where she awaits him with a group of her young companions. It is this detail in the festivities that our Lord seizes upon to enforce His demand that we should ever be on the watch, on the tiptoe of expectation, for that supreme event to which the whole creation is tending—*the Coming of the Son of Man.*

The five young girls who were shut out from the wedding feast—shut out to the darkness and disappointment of exclusion and to the terrors of an oriental town after dark—are emblems of unready souls, who make the supreme mistake of slumbering in indolence and inattention to the serious issues of life; who sleep when they should be on the alert; who postpone their preparation until the hour has struck, and the bridegroom has come, and entered, and closed the door behind him.

This habit of unreadiness is apparent, not only in religious matters, but in the daily current of human life. Have we not all known students who have wasted days and weeks, in which they might have been preparing for a crucial examination, and suddenly are startled into preparation on the eve of the day of trial? Have we not heard of great nations which have neglected preparing against the day of battle, and when suddenly the storm cloud has burst, their ships have been unseaworthy, their soldiers undrilled, and their munitions of war deficient?

The alert soul, which prepares beforehand for an emergency and guards against the lazy indolence which Solomon describes (Prov. xxiv. 30-34), sets an example to us all, bidding us to be ready for the Son of man, whether He comes in the unexpected duty, in the unlooked-for summons to undertake a great task, in the stroke of sudden sickness or death, or in the bugle call of temptation.

Let us never forget the way in which the disciples slumbered in the Garden, on the eve of the most critical hour of the world's history, when they might have accompanied Christ in those last sad hours, standing as a solid phalanx around Him, and enabling Him to rest upon their sympathy, though they could not have stayed the tragedy of His death. "Sleep on now," He said, "and take your rest," though in their case He mercifully gave them a second chance, as He added: "Rise, let us be going." It was as though He said: You have missed one supreme moment, but another awaits you.

Let us now ask why it was that half of these girls were accepted and half rejected.

(1) It should be noticed that *they were alike in the purity of their moral character.* None of them had fallen under the polluting touch of the sin that wastes so many of each new generation. They had preserved their virginal purity; they were probably looked upon by their friends and acquaintances as being models of propriety; they were obedient to their parents, loving to their brothers and sisters, admired by the young men and women of their acquaintance, and upon their character suspicion had never breathed the slightest imputation. But moral character of this sort, though beautiful in itself, does not necessarily rest upon personal religion, and does not carry with it the right of entry into the bridal chamber of the love of God.

Saul of Tarsus tells us that as "touching the righteousness which is in the law," he was "blameless," but there came a time in his life when he looked upon the integrity of his character as "loss" in comparison with the glory of union with the Son of God. We must not undervalue natural virtue, but it must be clearly understood that young men and women may observe all the proprieties of life, and yet be destitute of that second nature which is born of God, and that justifying righteousness in which alone we can stand accepted at the bar of eternal purity and justice. There were ten virgins, and those who were excluded were not inferior as to their character to those who were welcomed by the bridegroom.

(2) *They all went out to meet the bridegroom.* From this we must infer that there was profound interest in him, and in the happy occasion which summoned them to the porch to await his advent. Without unduly pressing the analogy, we may surely take this to include the large number of people who attend church, who show an interest in religious observances, and who mingle with the true followers of Christ, but have neither part nor lot in Him.

The five foolish girls were attired like the five wise ones; they carried their vessels; they went out with their friends. There was nothing to choose between one component part of the group and the other, but there was a vital difference between them, which ultimately revealed itself. So in every family, congregation, and religious assembly, there are those who appear to be Christians, who adopt the phraseology and enter into the services which express Christian feeling and devotion, but in the sight of the Eternal there is an infinite disparity. And just as the little rift in the wall of the house of which the foundations are giving way, is at first so slight as to be hardly noticeable, but which grows week by week, so the slight apparent difference between those who are born of God, and those who have neither part nor lot in the matter, increases with every succeeding year, until the great crisis comes which reveals that they are *amongst* Christ's people, but not *of* them. Of these the Master has to say finally: "I know you not, though you have eaten and drunk in My presence, and have done miracles in My name" (Matt. vii. 22, 23; Luke xiii. 25, 26).

(3) *Their lack was the need of oil.* It may have seemed a very small omission, but it spoiled everything. Gathered in the warm oriental night, in the vestibule or portico of the house, they were slumbering away the precious time, which might have been spent to so great advantage, and unobservant of the slow combustion that was proceeding and which left the flickering light without its necessary sustenance. At length when the cry was raised: "Behold, the bridegroom cometh!" the last waning spark threatened to expire and to leave their lamps useless.

Is not this the condition of many a soul? They have the apparatus of the religious life—the lamp and the vessel, but the oil is lacking. They have not the grace of patience, nor the nutriment of the Spirit of God. The oil, which always stands for the Divine unction, is wanting (1 John ii. 20). In other words, these people have the show of religion without the reality, the profession without the possession, the semblance without the power. It is a solemn question for us all to inquire, whether, beneath all the show and fashion of our life, we possess the germ of the God-given nature. Nothing can compensate for the lack of this. Where this is wanting, the soul becomes conscious of its inability to meet the supreme crisis, and turns away to seek from others what it ought to have received in the first instance from the Eternal God. No amount of entreaty can alter the facts of life when we have trifled away the last supreme opportunity.

GOLDEN TEXT: *Matt. xxv. 13.*

THE JUDGMENT OF THE NATIONS.

(September 20, Matt. xxv. 31-46.)

Sept. 14. Matt. xxv. 31-46.
Sept. 15. Rom. ii. 1-16.
Sept. 16. John v. 19-29.
Sept. 17. 2 Cor. v. 1-10.
Sept. 18. Matt. xiii. 36-43.
Sept. 19. 1 Pet. iv. 7-19.
Sept. 20. Rev. xx. 4-15.

The first point that arrests us, as we open on this closing parable of the long series, is the contrast between the humility of the Son of man and the glory which He anticipated. He "thought it not robbery to be equal with God." He knew that He was the ladder, up and down which the holy

angels passed in their ministry to man, and that they one day would attend Him, when He sat upon the throne of His glory. Because He was willing to take upon Himself "the form of a servant," and be "made in the likeness of men," therefore He has been promoted to the Throne, as King, and "God . . . .hath . . . . given him a name which is above every name." (See also John v. 27.)

The Vast Gathering at the Judgment Bar. He died for all; before Him all shall be gathered. He stood as a criminal at Pilate's bar; at His bar the nations of the world await His award. Notice that this is preëminently a judgment of *nations,* and must be distinguished from the judgment of the *individual,* referred to in 2 Cor. v. 10; and from the "great white throne" described in Rev. xx. 11. Strictly speaking, therefore, the great nations of the world are in question, and we are taught that as it is with individuals, so with vast masses of men, the unerring judgment of God is distinguishing between the true and the false, the wheat and the chaff, the sheep and the goats.

We may go further, and find in this scene the key to many of those great national catastrophes which have astounded the world. Babylon, Egypt, Assyria, Greece, Rome, Spain,—have all passed before the judgment seat, and have been condemned. The test has probably been their treatment of the poor and needy and oppressed. Just as the monarch oak falls before the blast, because its heart is eaten through by the borer worm, so these great nations have been overwhelmed in the battlefield, because of the insidious effect of their cruelty and oppression, for which God has judged them. In the last resort, a nation does not pass out of the view of history merely because of some crushing defeat, but because already its heart has become weakened and diseased. What is true of the nations is true of churches and of individuals: the great Shepherd is always dividing the sheep from the goats.

The Award. It is the award of the King. Jesus is not only Son of man and Shepherd, but King—King by a Divine right, "crowned with glory and honour"; the King of men, the Priest-King, the Messiah. His award is countersigned by the Father. Those who are blessed are "blessed of my Father." Whatever Christ does is the revelation of the Father's will.

It is noteworthy that He does not say of those on the left that they are cursed by the Father. They have cursed themselves, they are cursed in the nature of things. Their failure to do right is their supreme anathema.

The award of the blessed is decided by their attitude toward the needy. As Son of man our Lord is very quick to notice and to feel those needs which He once experienced. Every hungry and thirsty man, every lonely and ill-clad man, every sick and imprisoned man is related to Him by sympathetic chords which vibrate through His heart. It is marvelous that He identifies Himself with human need after this fashion.

We are reminded of that exquisite story of St. Francis of Assisi, who, riding in the country on one occasion, met a beggar that asked an alms. He reined in his horse, dismounted and went back, kissed him and gave him an alms. After remounting and riding off, he looked back and saw the Christ standing there! If we had anointed eyes we should see Christ awaiting our help in every case of human misery by which we are confronted, and there is great solace in realizing, especially when our hearts are cold and unemotional, that we may show our love to Him by dealing tenderly with these poor folk, of whom He is the glorious Patron. Let us not do things for needy people merely because we are touched with a sudden thrill of pity, but because we discern the features of Christ and minister to Him. Every beggar becomes transformed in the light of this thought.

Behavior like this carries within itself the seed of a harvest of blessedness—that is, in the act of mercy we are blessed. It does not need that Christ should stoop out of His high Heaven and confer the benediction—the benediction is involved in the act, because "it is more blessed to give than to receive," and the blessedness of God's nature consists in this ability to pour its tide of reparative virtue into wounded and sorrowful souls, lifting them back to the level from which they have fallen.

Notice that with Christ we are judged,

not for doing wrong, but for *not doing right*. The servant who hides the talent, the virgin who has no oil, the soul that does not minister to the needy—these go into the outer darkness. This is a profound lesson; the judgment falls on those who fail to do right.

Mark, too, how unconscious we are of the eternal issues of trifling events. We pass over cases of need, or we minister as impulse seizes us, but we do not realize that the Recording Angel takes account of our attitude to each call of duty. But one day we are reminded by the King of little acts of mercy that we had absolutely forgotten, or acts of neglect of which memory kept no record.

The Ultimate Destiny of the Soul. The same word is used in the Greek of the the fire and the life, into which the wicked and the righteous enter. It is a word that does not primarily denote duration, but quality. Probably it would be better rendered "timeless." The life is not dated by earth's chronology; the fire is the Divine flame which destroys waste and effete products. Just as the gardener casts into the bonfire dead branches and the outworn products of the previous summer, because they are useless for practical purposes, so those who have failed Christ in this human time-sphere will experience the fate that Paul feared, when he expressed the dread that ultimately he might become "a castaway" (1 Cor. ix. 27). It was not that he feared being a castaway from God, but that he might cease to be useful for God's high purpose of saving men. And the most terrible doom of those who have failed to realize Christ's purpose of life and beauty and salvation will be that they will be thrown to the void as useless for the further processes and ministrations of Eternity.

Golden Text: *Matt. xxv. 45.*

JESUS THE JUDGE OF MEN.

(September 27, John iii. 14-21.)

Sept. 21. Matt. xx. 1-16.
Mark x. 32-45.
Sept. 22. Mark x. 46-52.
Luke xix. 11-27.
Sept. 23. Mark xi. 1-11.
Mark xi. 12-33.
Sept. 24. Matt. xxi. 33-46.
Matt. xxii. 1-14.
Sept. 25. Matt. xxii. 15-22.
Mark xii. 28-44.
Sept. 26. Matt. xxv. 1-13.
Sept. 27. Matt. xxv. 31-46.

Jesus is *the "only begotten Son" of the Father* (ver. 16, 18). There are many sons. All who believe in Him have the right to call themselves sons of God, and the Spirit of the Son is sent into their hearts (John i. 12; Gal. iv. 6). But there is only one Son in the supreme and unique sense. "I adjure thee by the living God," said Caiaphas, putting our Lord on His oath, "that thou tell us whether thou be the Christ, the Son of God." For affirming that He was so, He was condemned to die for blasphemy. This would not have been His sentence unless His judges had understood the title to stand for His implied Deity (Matt. xxvi. 63, 64; Rom. i. 4).

But He was also *Son of man*. He partook of flesh and blood. Only so could He be "lifted up." The martyr dies because of his witness to the truth. He does not speak and act in order to die, but dies because his fellows resent his protest. Jesus, however, became incarnate that He might die. There was a *must* in His lifting up. The death of the Cross was necessary to fulfill Scripture (Luke xxiv. 26, 46). But deeper than that, it was necessary (1) that He might be a merciful and faithful High Priest, (2) that He might destroy the power of death, (3) that He might put away sin, (4) that the saving grace of God might have free vent to save unto the uttermost (Heb. ii. 14, 17; ix. 28; 1 John ii. 2). Therefore the Son of God took flesh "and was made in the likeness of men."

The title *Son of man* is borrowed from Dan. vii. 13, where a sublime forecast of Judgment is given. If Adam is the father of the human race, Jesus is the Son of the family of man. All kinds of blood have entered into His veins, the sinful taint of which has been eliminated, but the common humanity is left. This is surely one reason for the careful enumeration of our Lord's genealogy of Matt. i. God has committed all judgment to Him, because He is the Son of man (John v. 27; Acts xvii. 31). What comfort there is in this assurance that we shall hereafter stand before the judgment-seat of One Who has experienced the limitations, temptations, sorrows, and perplexities of this strange medley, which we know as *life!* Great comfort it is to us that *the Lamb* is in the midst of the throne!

Twice afterwards our Lord spoke of being "lifted up" (John viii. 28; xii. 32). He used the word with a full knowledge of its implication. It signified by what death He should die. The uplifted Cross placed Him as between Earth and Heaven. Earth refused Him; and until He had made an end of sin, Heaven could not receive Him.

The uplifted serpent in the wilderness provided the appropriate metaphor. Whosoever looked to the serpent was healed, and lived. To refuse it was to choose death. The children must have propped up their serpent-bitten parents that their fast closing eyes might see the life-giving emblem; the husband would bring his wife, the mother her babe. So let us endeavor to induce those we love to enter into the wide circle of this "whosoever." To believe is to look. To look is to believe. Even though the soul may not *feel* itself healed from its grievous wound, the antiseptic begins to do its work from the first moment of a longing, trusting application to the Risen Saviour, Who died once for our sins, and lives forever for our justification and salvation.

Jesus was not only lifted up on the Cross, but is lifted up in every faithful sermon, in the Holy Supper, in the Sunday school and the Bible class, in the consistent life of a true Christian, in the literature which is saturated with evangelical sentiment. The Spirit of God is sent to magnify Him and to maintain His uplifting before the eyes of men. We have to send missionaries everywhere, and to be missionaries ourselves, that throughout the world men may see Him set forth, manifestly, as crucified (Gal. iii. 1).

It is only of those who have heard about the Son of man and His lifting up that the words of ver. 17-21 are true. It would be manifestly unfair to judge mankind by Christian standards of which they had never heard. It is for Christ to deal with them on terms of equity; and He will. They will be judged according to the standards that have been presented to them (Rom. ii. 13-16). The Word of God probably comes to all men in ways of which we know comparatively little. He comes in the disguise of the silent promptings of the soul, in scattered syllables of truth in ancient religions. With this, however, we have nothing just now to do.

The primary object of our Lord's coming into the world and dying on the Cross is not the judgment of men, but their salvation. This is distinctly stated in ver. 17. And yet as a matter of fact, the preaching of the crucified Saviour does test and judge men. It was so in Jerusalem (John xii. 37-43). It was so in Athens (Acts xvii. 32-34). It was so in Corinth (1 Cor. i. 23-25).

When the magnet is let down into a heap of dust it shows what is steel and what is dust. When the test was put to the two women who brought their suit to Solomon, the shrewd judgment of the wisest of men detected at once the mother. When Christ's Cross is preached it attracts or repels. The natures that are attracted prove an affinity towards the redeeming Lord, which has been wrought by the Holy Spirit; but the natures that are repelled show that they have been resisting His gracious impulses and promptings, and are therefore the children of the wicked one. The judgment is automatic and inevitable. There are children of the Spirit who go to the right hand of blessedness, and children of the flesh, who go to the left hand of rejection. There is an instant revelation of the two families (1 John iii. 10).

The definite refusal of Christ is a very terrible act, which shows that the nature of the rejecting soul is deplorable.

Notice that we are not here dealing with those who have only had a grotesque or distorted view of Christ presented to them; but with those who definitely refuse Christ, though they acknowledge the beauty of His character, the unrivaled greatness of His nature, and the necessity and splendor of His redeeming sacrifice.

They *hate* the light. There is a definite setting of themselves against it. This is something more than neglect. They *love* darkness, rather than light. Their deeds are evil, and therefore they avoid the light, and crush down any spark of admiration or gratitude or devotion, of penitence, repentance and faith. They have already rejected God and therefore reject the Son of God. They are destitute of the tender workings of the Holy Spirit, having despised, grieved and rejected Him. They

will not obey Christ, and therefore cannot believe in Him. (See Acts vii. 51-54; xiii. 40, 41, 46.) Their judgment must issue in condemnation. Without even a word from the lips of the Judge, they will go into outer darkness because they have definitely rejected the light of God in the lovely face of Jesus (2 Cor. iv. 3, 4).

GOLDEN TEXT: *Rev. iii. 11.*

CHRIST ANOINTED FOR BURIAL.

(October 4, Mark xiv. 1-11.)

Sept. 28. Mark xiv. 1-11.
Sept. 29. Mark viii. 31-38.
Sept. 30. John xii. 1-11.
Oct. 1. Eph. iii. 1-13.
Oct. 2. Eph. iii. 14-21.
Oct. 3. Phil. ii. 12-18.
Oct. 4. 2 Tim. iv. 1-8.

This incident took place on the Wednesday of Passion Week. We shall always feel thankful to Mary for this act, in which she did for our Lord what we are all glad to feel was done, and which we would have done ourselves had it been possible. The sweet fragrance of the ointment must have clung to His hair and person through all the dark hours that followed, reminding Him of her love. He was anointed for His burying.

MARY. Probably no one else in the world really understood what was about to happen. The disciples had such absolute faith in the power of Jesus that they doubtless expected, as perhaps Judas did, that even if their Master were arrested He would find means to free Himself. They had already seen such wonderful works wrought for the deliverance of others that it never occurred to them that He could not and would not save Himself. But Mary had sat at His feet; and with a woman's quick intuition had penetrated to His inner secret, and was well aware of what the next few days would show.

What the origin of the connection between this trio and Jesus was is not absolutely known. It may have been through the healing of Simon the leper, in whose house this incident took place. Not improbably He was related to the little household at Bethany; and it was His gratitude and theirs which first drew them all into the most sacred of bonds; so that John in a later Gospel declared that "Jesus loved Martha, and her sister, and Lazarus" (John xi. 5).

It is clear that they belonged to one of the well-to-do families who lived in the environs of Jerusalem. The opinion has been hazarded that the Garden of the Olivepress belonged to Lazarus, who gave our Lord the right of entry at will. The considerable cost of this "very precious box of ointment" is another evidence to the same effect. And the large number of friends that came to comfort the sisters on Lazarus' death, goes to show that the family was loved and respected beyond the limits of the village in which they resided.

It is interesting to notice how womanhood at its extremes met in a similar act of love. The woman who was known throughout the city as "a sinner" and this holy woman who at the feet of Jesus had drunk in His spirit and elaborated this act, met in the act of anointing (Luke vii. 36-50). Both employed the tresses of their hair to wipe His feet. The one shed tears of penitence for her sins, the other tears of love and gratitude and faith. Both were assailed,—the one by Simon the Pharisee, the other by Judas the traitor. But around each Jesus cast the mantle of His protecting love. How chivalrous Christ was! Christian manhood is ever thus. What love dwelt in these two hearts—the one from much forgiveness, the other from fellowship and insight! Martha found fault with Mary for her sister's apparent inactivity, but, after all, the reflective and contemplative life will often originate actions more startling and expressive than those which the matter-of-fact, prosaic mind could possibly conceive.

JUDAS. What a contrast between the two! We can guess how great a trial the presence of Judas was to Mary. She could never feel happy when he was near. She was sure, even though she had no proof, that he was not to be trusted. Judas probably disliked and feared Mary to an equal degree. He was conscious that she saw through him with the revealing beams that belong to pure and intense souls, such as hers was.

Peculations, through a series of months, perhaps of years, from the bag which had been entrusted to his care, had fed the fire of covetousness in his soul, and that very day he had sold his Master for thirty pieces

of silver, the price of a slave; and here he was discussing a matter of three hundred pence, and complaining that the price of the ointment for such a purpose was extravagance. Let us beware. The permission of little sins in the teeth of the remonstrances of conscience will hurry the soul presently over the rapids.

The Master. It is wonderful that He bore with Judas as He did. But clearly the presence of the traitor, whose heart He read, exercised a heavy pressure on Him. When Judas was gone, on the following night, He broke into His most precious discourse (John xiii. 31). He kept plying him with evidences of a love that was loath to let him go. But he could do no other at the present hour than defend Mary and rebuke the sordid utilitarianism of His disciple.

(1) He cast His protection around her: "Let her alone; why trouble ye her?" When Jesus bids the enemy of our soul or body desist from the attack there is no more to be said or done. Oh, trembling soul, hide under His wing, resort to the enclosure of His strong and everlasting arms! Thou art safe from pursuit when there.

(2) He pronounced her work to be *good*. We might render the word *beautiful*. What comfort that word brought to Mary! She knew that her gift had been rightly appreciated. Often in after years she must have dwelt lovingly and tenderly on the Master's evident pleasure. And in speaking thus our Lord taught us that the artist may bring his picture, the musician his composition, the architect his design, and the poet his sonnet, with the certainty that their gifts will be accepted with a smile.

(3) He taught His followers that in His service there is scope for the beautiful as well as for the useful. Religious acts should find expression in beautiful forms. Not only spikenard oil, but spikenard in an alabaster box. It is not extravagant to break the box, if only the heart can express itself best in that manner.

(4) He anticipated that His Gospel and this incident would be recorded to the end of time.

Golden Text: *Mark xiv. 8.*

ILLUSTRATIVE HINTS AND HELPS.

Ida Q. Moulton.

Proverbs i. 1-9, 20-33.

"Remember Christ at your study table," says a noted writer, "for He will keep you from discouragement, envy, low ambitions, dishonest recitations and examinations. He will help you to understand, to remember, and to use and enjoy your education." These hath God welded together and no furnace heat can part them—His Son and wisdom. All true study is thinking God's thoughts after Him, aided by an interlined "Life of Christ."

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Circumstances over which she had no control placed a lady, a college graduate, in a country district, miles from a railroad. Fearing that in such an environment she would lose her scholarly interest, she made this resolve: "I will improve my mind a little every day." To-day her influence extends even beyond her own state. Truly has it been said: "If you have what the world wants, the world in time will find its way to your door."

* * * * *

When a little lad was told by his mother that it was God Who made the beautiful flowers grow in their neighbor's yard, he asked: "Why doesn't He make some grow in ours?" "We haven't prepared the soil, Sonny," was the reply. "As it is evidently God's way to work through these intellects of ours," says Frances Ridley Havergal, "we have no more right to expect Him to use a mind which we are wilfully neglecting and taking no pains whatever to fit for His use than I should have to expect you to write a beautiful inscription with my pen, if I would not take the trouble to wipe or mend it."

Hebrews xiii. 16-21.

"When I was a little girl," said a busy and useful woman, "I came across a sen-

tence that I have never forgotten, and it has encouraged me more than any other saying I know. It was this: 'An engine of one-cat power, running all the time, is more effective than one of forty-horse power standing idle.' I realized strongly that I had not a forty-horse power, that my life was narrow in many ways, and my opportunities were likely to be few. But one-cat power I certainly possessed, and I determined to run my little engine as hard and as steadily as I could."

* * * * *

In Ireland and Wales where there are a great many bee keepers, it is said that every third year each owner of bees is required to distribute some of his honey among his neighbors, because his bees have gathered their honey from the flowers in the neighboring fields. The golden rule for all our possessions should be, *not,* Who is my neighbor? but, Whose neighbor am I?

* * * * *

"Share your blessings as man to man," the late Jacob A. Riis said to some men who had come to ask what they could do to help the "other half." "Don't anyone dare to go into this work with the idea of reaching down in order to help others."

Your blessing loses weight the moment you "look down" or "reach down." Someone asked a reformed man when his reformation first began. "When the Earl of Shaftesbury took me by the hand, and said, 'Jack, we'll make a man of you yet,'" was the reply.

Blessings proved are the only ones of any value to ourselves or others. Reformer Prime Minister Count Katsura said at the close of the 1900 revival in Japan:

"God has blessed us wonderfully, beyond our greatest expectation, and thousands have been added to the Church, yet our gratitude is not yet sufficiently proven. We must do more. Other nations were kind enough to send the Gospel to us; we must give it to someone else ere we have done our duty."

Galatians vi. 6-10.

China, the youngest and largest republic in the world, has 1558 walled cities in 18 provinces. Only about 400 of these cities have resident missionaries, thus leaving more than 1100 without such workers. And this is the nineteenth century of the Christian era—and China is only *one* of just such needy nations! Somebody somewhere somehow has missed his "opportunity . . . . to do good." Is it you? Is it I?

* * * * *

One with the true missionary spirit will see opportunities anywhere. A boy had just been expelled from school, writes Dr. Cowan, and, smarting with disgrace, he moved away from the jeers and stares of his playmates. No one believed in him; it was a crucial moment. He would continue his downward plunge until he reached bottom.

But a girl on the outskirts of the throng —just a school girl, not his sweetheart or best friend—said to him: "Jim, don't be discouraged. One misstep needn't ruin you; you can mend it. There's a man in you that the world needs and God has use for. Don't disappoint God."

The look on the boy's face changed, and he walked away without a word. But today that boy is one of the leading Methodist ministers in Texas.

* * * * *

The Lord's Prayer as amended by one who doesn't believe in Missions, reads like this:

Father Who art in Heaven,
Give me this day my daily bread.
And forgive me my debts,
And lead me not into temptation,
But deliver me from evil:
Amen.

* * * * *

My dear Home Missionary:

"Why fret you at your work because
The deaf world does not hear and praise?
Were it so bad, O workman true,
To work in silence all your days?

"I hear the traffic in the street,
But not the white worlds o'er the town;
I heard the gun at sunset roar,
I did not hear the sun go down.

"Are work and workman greater when
The trumpet blows their fame abroad?
Nowhere on earth is found the man
Who works as silently as God."

With loving greetings from one of you,

The Writer.

Isaiah xii. 2.

One of Goethe's rules was "Accept the universe," and since we do accept so many familiar things in the universe which we do not in the least understand, such as sleep, the origin of the sun's heat, electricity, the reason why an apple falls to the ground and not into space, why should we not accept the Universe as a whole? For

"If a wren can cling to a spray a-swing
In a mad May wind, and sing and sing
As if she'd burst for joy,
Why cannot I contented lie
In His quiet arms, beneath His sky,
Unmoved by earth's annoy?"

* * * * *

"Oft when I feel my engine swerve,
As o'er strange rails we fare,
I strain my eyes around the curve
For what awaits me there.
When swift and free she carries me
Through yards unknown at night,
I look along the line to see
That all the lamps are white."

"Trust is faith in the light."

* * * * *

"The blue light marks the crippled car,
The green light signals slow;
The red light is a danger light,
The white light 'Let her go.'
Again the open field we roam,
And when the night is fair
I look up in the starry dome
And wonder what is there."

"Faith is trust in the dark."

* * * * *

"For who can speak of those who dwell
Behind the curving sky?
No man has ever lived to tell
Just what it means to die.
Swift toward life's terminal I trend,
The run seems short tonight;
God only knows what's at the end—
I hope the lamps are white."

Faith and trust round out a perfect confidence in the Unknown.

* * * * *

We sometimes sing "Give me the wings of faith to rise." With our salvation came our "wings of faith"; but instead of adjusting them to the shoulders of trust, we strap them upon the legs of fear, and live at a poor dying rate. We have our choice: life in silence and fear, with bound wings, luring weakness and disease; or life in songs and trust, with free wings, wooing strength and health. Which life have you chosen?

BIBLE NOTES FOR DAILY DEVOTIONS.

SEPTEMBER, 1914.

Tuesday, 1st. Gen. xxi. 8-13. (Cf. Rom. ix. 7, 8; Gal. iv. 21-v. 1.)

Ishmael, at the birth of Isaac, was a lad of fourteen years, and, reckoning from Eastern customs, he must have been over sixteen when the feast was made in honor of the weaned child. . . . . He had been brought up to count himself the heir of all the wealth and influence of Abraham. . . . . Suddenly and unexpectedly there was interposed between him and his expectation the effectual barrier of this child of Sarah's. The importance of this child to the family was in due course indicated in many ways offensive to Ishmael; and when the feast was made, his spleen could no longer be repressed.—*Marcus Dods.*

So far as Ishmael was concerned, the archer and huntsman whose home was to be the desert, with his bow for his best inheritance, it was well that he should be early trained to the hardships of a nomadic chieftain. For his own comfort, he could not be too soon compelled to forego all idle dreams of one day succeeding to his father's estate. Too soon he could not be withdrawn from the presence of a brother whose priority would only inflame his envy. It was the kindest thing for the youth to send him away from his father's tents. Let it be remembered that he was not sent away from his father's *God.* The mercies of God are not limited to the area of His covenant. . . . .

For Isaac's sake . . . . it was scarcely less advisable to "cast out" the bondmaid's son. His yielding disposition was ill fitted to withstand the influence or endure the hostility of his older and more impetuous brother. Besides, the people of the covenant needed to be from the outset a separated people, kept clear of Gentile alliances. Ishmael's mother was a pagan slave: out of her Egyptian home he married a pagan wife. From all such close contact with heathendom it was requisite to guard the

selected family through which a purer faith was to be transmitted.—*J. Oswald Dykes.*

The picture of Hagar going forth with her son is . . . . of great value in its revelation of the necessity for the casting out of whatever may stand in the way of the purpose of God.—*G. Campbell Morgan.*

In order that Abraham's natural affection might not be a hindrance to the fulfilment of His own purposes, God does not allow him "that was born after the flesh," from a bondwoman, to be "heir together with the son of the freewoman." In all this the great truth is taught us, which runs through the whole of Scripture, that the claims of the flesh are of no worth in God's sight, but that all is of His free grace alone.—*Otto von Gerlach.*

We cannot but recall the use which the great apostle makes of this incident. In his days the Jews, priding themselves on being lineal descendants of Abraham, refused to consider it possible that any but themselves could be children of God, and the heirs of promise. They arrogated to themselves exclusive privileges and position. And when large numbers of Gentiles were born into the Christian Church under the first preaching of the Gospel, and claimed to be the spiritual seed, with all the rights pertaining thereunto, they who, like Ishmael, were simply born after the flesh, persecuted them which, like Isaac, were born after the Spirit. Everywhere the Jews set themselves to resist the preaching of the Gospel, which denied to them their exclusive privileges; and to harry those who would not enter the Church through the rites of Judaism. And ere long the Jewish nation was rejected; put aside; cast out. Succeeding ages have seen the building up of the Church from among the once-persecuted ones, whilst the children of Abraham have wandered in the wilderness fainting for the true water of life.—*F. B. Meyer.*

Wednesday, 2nd. Gen. xxi. 14-21.

From the words addressed to her, "What aileth thee, Hagar?" it would appear as if she might herself have found the water that was close at hand, if only she had been disposed to look for it. But she had lost heart, and perhaps with her despair was mingled some resentment, not only at Sarah, but at the whole Hebrew connection, including the God of the Hebrews, Who had before encouraged her. Here was the end of the magnificent promise which that God had made her before her child was born,—a helpless human form gasping its life away without a drop of water to moisten the parched tongue and bring light to the glazing eyes, and with no easier couch than the burning sand. . . . . Thus she leapt to her conclusions, and judged that because her skin of water had failed God had failed her too. No one can blame her, with her boy dying before her, and herself helpless to relieve one pang of his suffering. . . . . But everyone may learn from her. When angry resentment and unbelieving despair fill the mind, we may perish of thirst in the midst of springs.—*Marcus Dods.*

This most touching incident of the angel's reappearance to Hagar when she despaired of her boy's life in the thirsty wastes of Et-Tih, to the south of Beersheba, teaches this precious truth: that God in heaven does care for those outside the circle of exceptional privilege, and reserves a blessing also for such as are not of the "seed" whom He has "blessed." It was in Isaac that the line of sacred descent was to flow. To his race were to belong "the adoption and the glory," the "law" and the "promises." Of them was to come the Christ. The highest religious advantages and the hope of the human family required to be narrowed to a single stem only, out of the various nationalities which call Abraham their progenitor. Yet "God heard the voice of the lad," where he lay under a desert bush, to remind the world that the selections of His grace never mean any limitation of His love, and never spring from a partial or hard-hearted favoritism.—*J. Oswald Dykes.*

It was "grievous in Abraham's sight" to witness the bitter fate of his eldest born. And yet was it not the most blessed destiny that could happen to the boy? The hot blood of the Egyptian mother, which coursed through his veins, could not have been kept in check in the domestic circle among vassals and dependents. He was sent to measure himself with *men,* to cut out his own way in the world, to learn independence, resolution, energy; and it is for this reason that to this very day his descendants are so sharply stamped with all the individuality of their founder. In them are exhibited the characteristics of Abraham and Hagar,—the marvelous devoutness of the one with the fierce passions of the other, and together with these the iron will, the dignified calmness of self-dependence wrought out by circumstances in the character of Ishmael.—*F. W. Robertson.*

The first feeling we have in reading the story of Hagar and Ishmael is that they were both most cruelly used. . . . . The next feeling is that . . . . behind all this there must be something we do not fully understand. Hagar would never go away so quietly of her own will. Ishmael, seventeen years old, would surely show some sign of discontent and rebellion. . . . . But what of this strange quietness? Can the heart be hushed by voices which the ear cannot hear? Can the poor fickle will, which so often mistakes petulance for strength, be touched from infinite heights

by a tender and pitiful Omnipotence which is working upon a sphere so vast that anything we can now see of it is as a straight line? When the first flush of anger dies away I begin to wonder whether there may not be something behind, which when known will explain everything, and add to this confused and riotous life of ours a solemnity and a grandeur supernatural! Through this incident, as through a door ajar, we may see a good deal of human life on what may be called its tragical side. The *details* are ancient and local, but the *meaning* is flowing around our life to-day and should be understood by all who are seeking the great principles rather than the passing accidents of human history.—*Joseph Parker.*

This early family history was meant to be full of significance for the Church of God. And it had to be made clear that in God's spiritual family circle, or within their eternal home, no place can be found for such as are His only "after the flesh," bearing on their body, indeed, the seal of His covenant, yet not born again of His Holy Spirit. Paul's use of this ancient household is admitted by himself to be an allegorical use of it.—*J. Oswald Dykes.*

Thursday, 3rd. Gen. xxi. 22-32.

Had Abimelech's successors always acted on this principle towards Israel, it had been better for them; for whether they knew it or not, God, in blessing Abraham, had promised to bless them that blessed him, and to curse them that cursed him.—*A. Fuller.*

In order to show that what he coveted was not simply personal friendship, but a public tribal alliance such as might outlast their individual lives and secure enduring peace betwixt their tribesmen, the prince brought with him his chief officer or second in command. This official was distinguished by a title, Phichol, which, like his master's, tells of their Semitic speech. [Its recurrence in Isaac's days (xxvi. 26) seems to show that, like Pharaoh, Abimelech, and others, Phichol was purely an official title worn by successive holders of the dignity. It means "the mouth of all"—that is, the vizier or minister, who alone has immediate access to the sovereign, and through whom, therefore, the case of all suitors must pass.]

The primitive ceremony of treaty-making comprised an exchange of valuable presents, as well as a mutual oath of fidelity to the terms of the contract.

While these preliminaries to the final ratification of the alliance were going forward, Abraham was observed to set apart seven ewe lambs from the flocks which constituted his present. On his side he had a grievance to complain of, against the recurrence of which he desired to secure himself by a separate and precise understanding. This grievance concerned the well which with immense labor his servants had dug. On the free use of that water supply depended the value of the grazing grounds around. To Abraham's occupation of the district it was simply essential; yet he had to complain that it had been "violently taken away" by the Philistine herdsmen. Abimelech protested his ignorance of the injury; and his acceptance of the separated ewe lambs was a symbolical acknowledgment of Abraham's exclusive right to the possession of the well. On this understanding the league of amity was sworn, to be renewed a generation later between their successors.—*J. Oswald Dykes.*

Ver. 31. When this interesting site was rediscovered by Dr. Robinson in the year 1838, the name was found adhering to it nearly unchanged in form—Bires-seba. Two grand wells of ancient masonry, the larger of which measures twelve feet and a half across, remain to tell of the shepherd chiefs whose flocks browsed on the surrounding hills in the gray morning of time. . . . . Even should the existing masonry which protects them prove to be of more recent date, there is no reason to doubt that the wells themselves are the very same as were dug by Abraham and his son.—*J. Oswald Dykes.*

Friday, 4th. Gen. xxi. 33, 34. (Cf. Ps. i.)

Beer-sheba may have been as destitute of trees then as to-day; for there "Abraham planted a grove" or a "tree,"—an act which as clearly distinguishes him from the Arab sheik, as did the wells which he and Abimelech dug at Beer-sheba.—*S. C. Bartlett.*

Trees and wells, especially in dry or desert places, were naturally associated, as at Elim. The well watered the tree and the tree sheltered the well, and the two together made an oasis. Blessed is the disciple who, wherever he goes, digs a well and plants a tree—opens up the testimony of the Word to others and himself illustrates and vindicates it by his own living witness, and so makes in this desert world one more oasis.—*A. T. Pierson.*

The years which immediately followed these transactions were probably among the happiest in Abraham's life. Secure in the friendship of his neighbors, with his rights to water and pasture guaranteed by treaty, the shepherd chieftain dwelt at peace beside his flocks. The region around Beer-sheba is one of quiet beauty, and may have recalled to his remembrance the plains of his former Mesopotamian home more vividly than either Ai or Mamre. His wealth was ample. Above all, his home had now been blessed with the crown of his earthly hopes. The visible prospect which opened before the old man's eyes was at least one of a long and happy posterity. Into distant ages, pregnant with the blessings of Jeho-

vah's covenant, he could now look forward; and the prospect appears to have suggested to his mind a new name for God. Beneath his young tamarisk tree by the well of the oath Abraham proclaimed Jehovah to be *El-'Olam,* the Everlasting One, the God of an endless, hidden future.—*J. Oswald Dykes.*

Ah! those long, happy days! Their course was only marked by the growing years of Isaac, who passed on through the natural stages of human growth—from boyhood to youth, and from youth to opening manhood,—the object of Abraham's tender, clinging love. No words can tell the joy of Abraham over this beloved child of his old age. . . . . It seemed as if perpetual laughter had come to take up its abode in that home, to brighten the declining years of that aged pair. Who could have foretold that the greatest trial of all his life had yet to come, and that from a clear sky a thunderbolt was about to fall, threatening to destroy all his happiness at a single stroke?—*F. B. Meyer.*

Saturday, 5th. Gen. xxii. 1, 2. (Cf. Jas. i. 12; 1 Pet. i. 6, 7.)

Ver. 1. The R. V. properly replaces "tempt" by "prove." The former word conveys the idea of appealing to the worse part of a man, with the wish that he may yield and do the wrong. The latter means an appeal to the better part of a man, with the desire that he should stand. Temptation says: "Do this pleasant thing; do not be hindered by the fact that it is wrong." Trial, or proving, says: "Do this right and noble thing; do not be hindered by the fact that it is painful." The one is "a sweet, beguiling melody," breathing soft indulgence and relaxation over the soul; the other is a pealing trumpet-call to high achievements.—*Alex. Maclaren.*

The true nature of [this] temptation is well expressed in one of the old Greek versions, that of Symmachus, who paraphrases it "God glorified Abraham," i.e., gave him a special opportunity of showing his entire trust in God, and thus of obtaining the glorious title of the "father of the faithful" to all times.—*Karslake.*

The fact that "God did prove Abraham" is in itself suggestive. He confers honor where He proves. He did not prove Lot. Sodom did that. God proves the man who is proof against Sodom.—*G. Campbell Morgan.*

Ver. 2. Men do not grow to be heroes in self-denial without practice. The abandonment of his original home in Ur had initiated for this man a series of sacrifices. On that there followed first the forsaking of his kindred in Haran; then separation from Lot at Ai, and homeless wanderings in Canaan. Next came the hopes he built on Ishmael, his firstborn, only to see them crossed with disappointment. Already he had virtually sacrificed one son of his heart. . . . . What has he left now but another son, younger and still dearer, in whom are gathered up and incarnated, as it were, the most sacred memories of the past, and his most radiant hopes for the future? This treasure only he has received from God which he has never been asked to give up for God. Can faith—can self-surrender be entire, till it has accomplished its perfect work?—*J. Oswald Dykes.*

It has been said that God here commands Abraham to *slay* Isaac. . . . . He gave no such command. The Hebrew word, like the English word, *"offer,"* means to bring to, or present before, another. Abraham *understood* the command as including actual sacrifice, but the command itself did not necessarily include such a consummation. Cf. Mal. i. 8: *"Offer* it (the blind, lame, sick) now to the governor: will he be pleased with thee or *accept* thy person?" etc. Here the distinction is drawn between an offering presented and an offering accepted. Abraham was commanded to *present* Isaac for an offering.—*A. T. Pierson.*

Sunday, 6th. Gen. xxii. 3-8. (Cf. Ps. cxix. 60; Heb. xi. 17-19; John viii. 56.)

Ver. 3. Never any gold was tried in so hot a fire. Who but Abraham would not have expostulated with God? But God knew that He spake to an Abraham, and Abraham knew that he had to do with a God: faith taught him not to argue, but obey.—*Joseph Hall.*

He acted immediately. We might have excused him if he had dallied with his duty; postponing it, procrastinating, lingering as long as possible. That, however, was not the habit of this heroic soul, which had well acquired the habit of instantaneity,—one of the most priceless acquisitions for any soul ambitious of saintliness.—*F. B. Meyer.*

Ver. 5. Mark the promise to "come again"! It would be pitiful trifling with the solemn occasion to say that Abraham lied unto the young men. The man who could offer such a sacrifice was not the man to tell lies to the onlookers. . . . . It is often so in human life that the inward contradicts the outward, and that the unseen controls that which is seen. Terrible as the storm may be, yet far away in some dim chamber of the heart is an angel singing softly of hope, and light, and rest. Sometimes it is a voice without words; a solemn sound that never comes within the narrow range of articulation; yet it is as a rock on which the soul builds. "We will come again," said Abraham, when the very earth was reeling under his feet!—*Joseph Parker.*

"In Isaac shall thy seed be called"—there was a promise. "Offer [Isaac] for a burnt

offering"—there was a command. How did Abraham reconcile them? He did not, he could not. He simply obeyed the command, and God fulfilled the promise. The reconcilement was complete.—*Hector Hall.*

It was not mere resignation but active obedience that was required of Abraham. His was not the passive resignation of the man out of whose reach death or disaster has swept his dearest treasures, and who is helped to resignation by the consciousness that no murmuring can bring them back; his was the far more difficult act of resignation, which has still in possession all that it prizes, and may withhold these treasures if it pleases, but is called by a higher voice than that of self-pleasing to sacrifice them all.—*Marcus Dods.*

Monday, 7th. Gen. xxii. 9-14. (Cf. John i. 29, 36; Rom. viii. 32.)

Ver. 9, 10. What passed . . . . between father and son, as Abraham told him of the Divine command . . . . remains untold. But there was no attempt at escape—no remonstrance, no resistance. He gave himself willingly to be bound and to be laid upon the altar. . . . . His heroic act, second only to that of his father, showed how fully he had imbibed his father's spirit—the one near the close of his career, the other at its beginning—revealing how ready they both were to give all up to God. No higher evidence of the simplicity and strength of Isaac's faith in God could have been given.—*William Hanna.*

Ver. 11-13. In the interposition which stayed his hand when about to slay his son Isaac and in the substitute found, the patriarch saw his own prophecy receive its fulfilment in a way which gave pre-intimation of the appearance of Jehovah Himself.—*Donald Macdonald.*

The Divine solution of the riddle was kept back till the last moment. . . . . The place is slowly reached, the hill slowly climbed, the altar built, the unresisting Isaac bound (with what deep thoughts in each, who can tell?), the steady hand holding the glittering knife lifted—a moment more and it will be red with heart's blood, and not till then does God speak. It is ever so. The trial has "its perfect work." Faith is led to the edge of the precipice, one step farther and all is over. Then God speaks, all but just too late, and yet "right early." The willingness to make the sacrifice is tested to the utmost, and being proved, the sacrifice is not required.—*Alex. Maclaren.*

God loved Abraham so much that He spared his son, but He "so loved the world" that He did not spare His own Son, but delivered Him up for us all. On Mount Moriah there comes a voice from heaven: "Abraham! Abraham! spare thy son." Ah! there was no voice at Calvary, no cry from heaven then: "Spare Thy Son." He gave Him up freely for us all, the Innocent for the guilty, the Just for the unjust.—*D. L. Moody.*

Here . . . . [we have] the beginnings of the teaching which culminates in the ethics of the Sermon on the Mount, and in the Gospel of salvation, not by deeds, but through faith: . . . . God looks on purpose as performance.—*Alex. Maclaren.*

Ver. 14. The lamb had been provided, as Abraham prophesied that it would be; and therefore Abraham memorialized the fact by giving to the hilltop the name of "Jehovah-jireh." But he does not say: "The LORD has provided." He still keeps it in the future: "The LORD will provide." Because He has provided, says Abraham, I argue that therefore He will still provide. . . . . The literal meaning of the Hebrew word is "to see." . . . . And our word "provide" really means the same. "Provide" is only the Latin for seeing beforehand. Do you not often hear such an expression as this: "I will see to it"? That opens up the meaning . . . . at once. It is "the LORD will see to it." "Where is there a lamb for a burnt offering?" says Isaac, and Abraham answers: "The LORD will see to it, my son"; and, after the provision has been actually made, Abraham gives this name to Mount Moriah, which afterwards was known as Mount Calvary, for, just at that very spot where the scene of Genesis took place, the antitype, Christ Jesus, was afterward offered. Abraham had found that the Lord had provided, and, therefore, again he says: "The LORD will provide."—*Archibald G. Brown.*

Tuesday, 8th. Gen. xxii. 15-19. (Cf. xxiv. 7; xxvi. 3; l. 24; Deut. ix. 5; Luke i. 73; Acts vii. 17; Heb. vi. 12-20.)

Ver. 15-18. Reward is ever the Divine answer to such virtue in man as can abide the tests of God. Once again, and for the last time, with accents of even higher solemnity than on any previous occasion, there came to Abraham, after this trial was past, the voice, now grown familiar, of his august Friend. It came to reiterate, in terms of unusual fullness, all the promises of His great covenant. It did something more. "Often before had God promised," says Augustine, "but never sworn." Now, for the first time, the Divine Covenanter stooped to sustain human infirmity by the human expedient of "an oath for confirmation." . . . . Thenceforth, as the New Testament explains, the believer possessed, not one, but "two immutable things" on which to rest. Through Abraham's obedience have we all obtained this "strong consolation."—*J. Oswald Dykes.*

In His intercourse with the patriarchs God never sware by Himself but in this one case. The uniqueness and importance of the oath appears from its being quoted

afterward upon important occasions by Abraham himself, by Joseph, by Moses, by Zacharias, by Stephen, and by the author of the Epistle to the Hebrews, and frequently referred to by God Himself.—*William Hanna.*

We have something more than mere Hebrew redundancy of language in the promise made to Abraham by the Almighty. Hear how that promise reads. It reads like a river full to overflow: "Because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." I do not know of a more striking realization of the promise: "I will open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." I call upon you to witness whether you yourselves have not, in appropriate degrees, realized this same overflowing and all-comforting blessing of God, in return for your filial obedience.—*Joseph Parker.*

This most exalted appearance of God to Abraham is the last recorded in the narrative. God spake and confirmed His last word after Abraham had endured his last trial. He who possesses such faith can life-long walk in it, without any more seeing or hearing aught unusual.—*J. J. van Oosterzee.*

Ver. 19. With a new light in his heart, with a new composure on his face, talking much with Isaac of the vision which had broken upon his noble soul, "Abraham returned unto his young men; and they rose up, and went together to Beer-sheba: and Abraham dwelt at Beer-sheba"; but the halo of the vision lit up the common places of his life, as it shall do for us, when from the mounts of sacrifice we turn back to the lowlands of daily duty.—*F. B. Meyer.*

Wednesday, 9th. Gen. xxiii. 1, 2.

This chapter is interesting as containing the first record of mourning for the dead, of burial, of property in land, of purchase of land, of silver as a medium of purchase, and of a standard of weight.—*James G. Murphy.*

Sarah is the only woman in the sacred writings, whose age, death, and burial are distinctly noted. And she has been deemed worthy of higher honor; for Paul (Gal. iv. 22, 23) makes her a type of the Church of Christ; and her faith in the accomplishment of God's promise that she should have a son, when all natural probabilities were against it, is particularly celebrated in the Epistle to the Hebrews (xi. 11). . . . . With Sarah the promise of the Incarnation of Christ commenced, though a comparatively obscure prophecy of it had been delivered to Eve, and with Mary it terminated, having had its exact completion. Thus God put more honor upon those two women than upon all the daughters of Eve besides.—*Adam Clarke.*

Hebron has two elements of interest to all travelers: the first is its almost unrivalled age, its history, stretching back as far as any still-existing cities can be traced with certainty—Damascus being its one rival, Sidon, perhaps, another; the second, its close association with the life of that grand figure of antiquity, Abraham, and his immediate descendants, the patriarchs of the Hebrews. It was from Hebron that Abram started northward in pursuit of the confederate chieftains from Mesopotamia who had harried the cities of the plain, taking captive his nephew Lot. It was at Hebron that the promise was given to the childless patriarch that his seed should be as the stars of heaven. It was at Hebron that Sarah died, and that Abraham acquired by purchase a burial-place—the only ground he ever owned in the land promised to his children—the cave of Machpelah. Here he buried Sarah, and here he too was laid to rest. Here Isaac was buried, and Rebekah. Hither the enbalmed body of Jacob was brought from Egypt and laid beside the tomb of Leah.—*John W. Dulles.*

[Hebron] is now called *El Khalil,* "the friend," i.e., the house of the friend of God.—*E. Harold Browne.*

At the ripe age of a hundred and twenty-seven years, Sarah, princess, wife, and mother, fell asleep. Her death made Abraham a lonely man. It broke the final link to his ancestral home. It robbed him of the only one who cherished with him a common memory of his father's house and the happy days of youth. She alone was left of those who, sixty-two years before, had shared his venturous emigration from Haran. He was her senior by ten years; and her removal must have come to him like a warning that before him likewise there lay another emigration, more venturous than the last—one final journey into a land still farther off.—*J. Oswald Dykes.*

That Isaac fully shared his father's grief . . . . is clear from the fact that it took three years and Rebekah besides to comfort him after his mother's death.—*William Hanna.*

Thursday, 10th. Gen. xxiii. 3-20. (Cf. Heb. xi. 13-16.)

"Abraham stood up from before his dead." Faith cannot long keep death in view. . . . . Resurrection is that which ever fills the vision of faith; and, in the power thereof, it can rise up from before the dead.—*C. H. Mackintosh.*

To look at Abraham as the great and

wealthy patriarch, the emir, the chieftain of a mighty clan, we cannot guess his secret thoughts. He has been in the land for sixty-two years; and surely by this time he must have lost his first feelings of loneliness. He is probably as settled and naturalized as any of the princes round. So you might think, until he is widowed of his beloved Sarah! Then, amidst his grief, you hear the real man speaking his most secret thought: "I am a stranger and a sojourner with you." . . . .

We may ask what it was that maintained this spirit in Abraham for so many years. There is but one answer: "They that say such things declare plainly that they seek a country." . . . . Uprooted from the land of his birth, the patriarch could never take root again in any earthly country; and his spirit was always on the alert, eagerly reaching out towards the city of God, the home where only such royal souls as his can meet their peers, and find their rest. . . . . How this elevation of soul shames some of us! . . . . We profess to look for a city; but we take good care to make for ourselves an assured position among the citizens of this world. We affect to count all things dross; but the eagerness with which, muck-rake in hand, we strive to heap together the treasures of earth is a startling commentary upon our words.—*F. B. Meyer.*

The one spot of earth which Abraham could call his own, the pledge which he left of the perpetuity of his interest in "the land wherein he was a stranger," was the sepulchre which he bought with four hundred shekels of silver from Ephron the Hittite. It was a rock with a double cave ("Machpelah"), standing amid a grove of olives or ilexes, on the slope of the tableland where the first encampment had been made. Round this venerable cave the reverence of successive ages and religions has now raised a series of edifices which, while they preserve its identity, conceal it entirely from view. But there it still remains. Within the Mussulman mosque, within the Christian church, within the massive stone enclosure built by the Kings of Judah, is, beyond any reasonable question, the last resting-place of Abraham and Sarah, of Isaac and Rebekah; "and there Jacob buried Leah"; and thither, with all the pomp of funeral state, his own enbalmed body was brought from the palaces of Egypt. Of all the great Patriarchal family, Rachel alone is absent.—*A. P. Stanley.*

Abraham laid Sarah's body to rest "in sure and certain hope" of a joyful resurrection (Heb. xi. 14). It was this above all things that upheld and strengthened him as he bade farewell to the wife who had shared his joys and sorrows for so many years. The expectation and anticipation of reunion in Christ on the Day of Resurrection is still the real hope, the blessed comfort, and the strong inspiration of the people of God.—*W. H. Griffith Thomas.*

Friday, 11th. Gen. xxii. 20-24; xxiv. 1-9.

Ver. 20-24. This family notice is inserted as a piece of contemporaneous history, to explain and prepare the way for the marriage of Isaac. . . . . The only new persons belonging to our history are "Bethuel" and "Rebekah." "Uz," "Aram," and "Kesed" are interesting, as they show that we are in the region of the Shemites, among whom these are ancestral names (Gen. x. 23; xi. 28). "Buz" may have been the ancestor of Elihu (Job xxxii. 2). "Maakah" may have given rise to the tribes and land of Maakah (Deut. iii. 14; 2 Sam. x. 6). The other names do not again occur.—*James G. Murphy.*

Ver. 2-9. The good old Hebrews seemed to do all the ordinary work of life with such a broad and massive religiousness! . . . . See if this was not so in Abraham's case. . . . . The choice of a wife for Isaac was no casual incident; it was not something standing apart from the main line of his history, and something therefore which might be left to Isaac's unassisted thought and arrangement. It stood as a part of a promise; it was a clause in a solemn covenant; it was as sacred as prayer, and as joyous as a morning psalm. Why should we diminish our own sense of God's care in our life, by always regarding the patriarchal history as something never to be repeated? . . . . God is *our* Father; our life is precious in His eyes; . . . . and everything about us is dear to Him. Get hold of that idea; store it in your hearts as a sacred truth, and you will know that the very hairs of your head are all numbered, and that the angels are with you as they were with Abraham.—*Joseph Parker.*

Isaac was verging on the age of forty; yet he does not appear of his own accord to have contemplated marriage or taken any steps towards it. His placid and inactive temper seemed likely to cling to memories of the past rather than provide for the future. One can well believe how tender must have been Sarah's affection for a son long waited for, divinely bestowed, and worthy of her love. With not less warmth did the son return his mother's fondness. As the months grew into years, his grief for her loss seems to have grown more settled. There came to be some risk of its sapping the healthy vitality of his manhood. For Isaac's own sake, it was time to rouse him from his grief by a fresh interest, and fill up the blank over which he was disposed to brood.

The arrangements which Abraham made with this view were determined by two ruling considerations. . . . . On the one hand, there was his settled decision not to mingle the pure blood of his chosen and covenanted family with any of the heathen

races around. . . . . On the other hand, Abraham was not less resolute to hinder at every cost his son's return from Canaan to the settlements of his kindred beyond the Euphrates. . . . . This Canaan had been promised to his seed for their inheritance; and in Canaan, therefore, his seed should stay.—*J. Oswald Dykes.*

[Abraham] was resolved that the race should be of pure Hebrew blood. His own experience in connection with Hagar had given this idea a settled prominence in his mind. And, accordingly, in his instructions to the servant whom he sent to find a wife for Isaac, two things were insisted on: first, that she should not be a Canaanite; and, second, that on no pretext should Isaac be allowed to leave the Land of Promise.—*Marcus Dods.*

Saturday, 12th. Gen. xxiv. 10-14.

To expect the accomplishment of any good end, without a proper use of the means, is the most reprehensible enthusiasm; and to suppose that good can be done or procured without the blessing of God, merely because proper means are used, is not less reprehensible.—*Adam Clarke.*

The soft light of an Oriental sunset falls gently on the fertile grazing grounds watered by the broad Euphrates; and as its glow lights up all the landscape dotted by flocks, and huts, and villages, it irradiates with an especial wealth of color the little town of Haran, founded one hundred years before by Terah, who, traveling northwards from Ur, resolved to go no further. The old man was smarting keenly at the recent loss of his youngest son, and after him the infant settlement was named. And so in time houses were built, and girdled by a wall in Oriental style. There Terah died, and thence the caravan had started at the command of God across the terrible desert, for the unknown Land of Promise. One branch of the family, however—that of Nahor—lived there still.—*F. B. Meyer.*

Abraham's servant, though not very sanguine of success, does all in his power to earn it. He sets out with an equipment fitted to inspire respect and confidence. But as he draws nearer and nearer to the city of Nahor, revolving the delicate nature of his errand, and feeling that definite action must now be taken, he sees so much room for making an irreparable mistake that he resolves to share his responsibility with the God of his master.—*Marcus Dods.*

A wife is to be found for the heir of promise. This was a special concern of God, and so the single-hearted follower of Abraham makes it. He takes upon himself the choice of a maiden among those that come to draw, to whom he will make the request of a particular act of kindness to a stranger, and he prays God that the intended bride may be known by a ready compliance with his request. The three qualifications, then, in the mind of the venerable domestic for a bride for his master's son, are a pleasing exterior, a kindly disposition, and the approval of God.—*James G. Murphy.*

The simplicity and trustfulness of his prayer are very beautiful; and are surely the reflection of the piety which reigned in that vast encampment gathered around the wells of Beer-sheba, and which was the result of Abraham's own close walk with God. . . . . Alas that servants in Christian homes often find so little to attract them to the godliness which is professed, but scantily practiced!—*F. B. Meyer.*

Sunday, 13th. Gen. xxiv. 15-28. (Cf. Isa. lxv. 24; Dan. ix. 20-23.)

It was Rebekah whose ripe beauty in its early springtime caught first the stranger's eye, as she approached with the free step of a chief's daughter, bearing her pitcher gracefully poised, after the Syrian fashion, on her shoulder. It was Rebekah whose impulsive and decisive temper, more generous in her youth than when after years had developed its vein of craftiness, moved her to fulfill the appointed sign. With sprightly pleasure, making her fair face glow in the evening light, she hastened to empty her pitcher into the stone trough or gutter for the cattle which stood by the mouth of the well, then ran down the steps for more—glad to find in kindly activity something to vary the monotony of her wonted evening task.

The character of this beautiful woman, who was about to enter the chosen circle and carry her contribution to the future race of Israel, was not of the same high type as Abraham, or even as Sarah. Much of Sarah's proud spirit was hers, indeed, with a similar tendency to give way to passing impulses. She was a woman of partialities, of likes and dislikes, to which she knew how to give energetic play. She shared the quick wit and fertility of resource which characterized both her brother Laban and her niece Rachel; but she gave no indication of that deeper sense of spiritual truth which had been the distinction of the Abrahamic branch of the family. Over the far less decided nature of her future husband she was destined to exert an influence only too great. Her character she transmitted in equal proportions to her twin sons. Esau shared his mother's restless energy and decision. Her favorite Jacob inherited her love of scheming.

Such was the woman on whom the steward gazed with surprise, while she steadily went on with her self-imposed labor, till all his ten camels had slaked their thirst. The token he asked had been so singularly fulfilled that he unpacked his presents before it occurred to him to

inquire whether the maiden came of the desired lineage. When he knew that, he hesitated no longer, but decked Rebekah with rich trinkets, dear in all ages to Eastern maidens. It was her turn now to be astonished; especially when she gathered whose servant he was, and from his fervent thanksgiving, perhaps, divined with a woman's quickness what his errand might prove to be. With characteristic impetuosity, she ran with the news to her mother.—*J. Oswald Dykes.*

Ver. 26, 27. It would be difficult to point out a more striking instance of one who "acknowledged God in all his ways." He neither takes any step without prayer, nor receives any favor without praise.—*George Bush.*

Monday, 14th. Gen. xxiv. 29-67. (Cf. John xvi. 13-15.)

Let men make Eliezer their pattern. He stands by Laban's table loaded with tempting viands, as firm in purpose and prompt in action as if the success of his mission was suspended on his own indomitable energy; while, as if nothing whatever depended on himself, but all on God, he raises his eyes to heaven, crying: "O LORD God of my master Abraham, ... send me good speed this day!" And God did it. . . . . The steward's prayer was answered; and so also will be ours, whatever we seek, be it mercy to pardon, or grace to help, if we seek under the pressure of these weighty words: "Whatsoever thy hand findeth to do, do it with thy might."—*Thomas Guthrie.*

It is . . . . peculiarly instructive to find in this [chapter] such a marked and beautiful illustration of the mission and special testimony of the Holy Ghost. Abraham's servant, in seeking to procure a bride for Isaac, sets forth all the dignity and wealth with which he had been endowed by the father; the love of which he was the object; and, in short, all that was calculated to affect the heart and draw it off from present things. He showed Rebekah an object in the distance, and set before her the blessedness and reality of being made one with that beloved and highly favored object. All that belonged to Isaac would belong to Rebekah too, when she became part of him. Such was his testimony. Such also is the testimony of the Holy Ghost. He speaks of Christ, the glory of Christ, the beauty of Christ, the fullness of Christ, the grace of Christ, "the unsearchable riches of Christ," the dignity of His Person and the perfectness of His work. Moreover, he sets forth the amazing blessedness of being one with such a Christ. . . . . Such is the Spirit's testimony always.—*C. H. Mackintosh.*

Ver. 50. Laban and Bethuel . . . . seem both to be brothers, of whom Laban was the eldest and chief; for the opinion of Josephus appears to be correct, that Bethuel the father had been some time dead (ver. 28).—*Adam Clarke.*

Ver. 63. I know not whether those of us who have the opportunity have also the resolution to sequester ourselves evening by evening, as Isaac did; but this I do know, that he who does so will not fail of his reward, but will very speedily find that his Father Who seeth in secret is manifestly rewarding him. What we all need above all things is to let the mind *dwell* on Divine things—to be able to sit down knowing we have so much clear time in which we shall not be disturbed, and during which we shall think directly under God's eye—to get quite rid of the feeling of getting through with something, so that without distraction the soul may take a deliberate survey of its own matters. And so shall often God's gifts appear on our horizon when we lift up our eyes, as Isaac "lifted up his eyes, and saw . . . . the camels coming" with his bride.—*Marcus Dods.*

Tuesday, 15th. Gen. xxv. 1-6.

Unlike [Abraham's] former marriages, this connection lay entirely outside the history of revelation, and for that reason is dismissed with the briefest possible notice. In all likelihood [Keturah] was slave-born, in which case she would become a wife of the second rank, like Hagar. A marriage of this class constituted a perfectly legal and valid union. . . . . The principal points in which it differed from marriage of the first degree were two: it conferred upon the wife a lower social status, and the issue of it, though legitimate, possessed no legal claim upon the inheritance. The only mode, therefore, in which provision could be made for the children of secondary marriages, was for the parent to endow them during his own lifetime with a portion of his property. This is accordingly what Abraham did with his second family. . . . . In order to avoid all risk of future unpleasantness, and to leave the original settlement in Isaac's unencumbered occupation, Abraham prudently sent these young sons into unoccupied territory to the eastward of his own pasture-lands. There they became the founders of Arab tribes, which in subsequent ages extended from the Elanitic gulf of the Red Sea through Arabia Felix into the plateau which stretches on the further side of Moab. Thus, through the numerous offshoots of the Keturah line, as well as through Hagar's son, there was abundantly fulfilled that portion of the covenant promise which predicted for the patriarch a multitudinous and enduring posterity: "Thy name shall be Abraham; for a father of many nations have I made thee."—*J. Oswald Dykes.*

Of these tribes, excepting the Midian-

ites, we hardly know anything. . . . . But in regard to the Midianites our information is comparatively complete. The Midianites occupied a prominent position in the history of Moses, who, when he fled from Egypt, took up his residence in their territories and married the daughter of one of their chiefs; in the history of the conquest of the trans-Jordanic provinces (Num. xxii. 4; xxv. 17; xxxi. 2); and in the history of the Judges, but especially of Gideon (Judg. vi.-viii.), by whom their power, as one of the most active and bitter of the early enemies of Israel, was finally broken. Israel, it may be noted, suffered not more from their open acts of hostility than from their too successful attempts (Num. xxv. 18) to lead them astray from the injunctions of the law of Moses, in which direction it is supposed their influence was the more powerful and effectual in consequence of the blood relationship between the two peoples, through their common descent from Abraham.—*William Lee.*

Allusion is probably made to these descendants of Abraham under the title of "children of the east" (Judg. vi. 3); and also Job i. 3, where Job himself, who may have descended from this stock, is called "the greatest of the men of the east."—*George Bush.*

Wednesday, 16th. Gen. xxv. 7-11. (Cf. xv. 15.)

"Full of years." We shall, I think, understand the meaning of this phrase a little better if we make a very slight and entirely warranted change, and instead of reading "*full* of years," read "*satisfied* with years." . . . . The words point to a calm close, with all desires gratified, with hot wishes stilled, with no desperate clinging to life, but a willingness to let it go, because all which it could give had been attained. . . .

So, calmly, satisfied and yet not sickened, keenly appreciating all the good and pleasantness of life, and yet quite willing to let it go, Abraham died. So may it be with us too, if we will, no matter what the duration or the externals of our life. If we too are his children by faith, we shall be "blessed with faithful Abraham." And I beseech you to ask yourselves whether the course of your life is such as that, if at this moment God's great knife were to come down and cut it in two, you would be able to say, "Well! I have had enough, and now contentedly I go." . . . .

"Gathered to his people." He never dwelt with his kindred; all his days he was a pilgrim and a sojourner, a stranger in a strange land. . . . . Why? Because he "looked for the city which hath the foundations, whose builder and maker is God." And now he has gone to it, he is "gathered to his people." The life of isolation is over, the true social life is begun. He is no longer separated from those around him, or flung amidst those that are uncongenial to him. He is "gathered to his people"; he dwells with his own tribe; he is at home; he is in the "city."—*Alex. Maclaren.*

Who that takes in the full story of Abraham's life of loyal devotion to Jehovah, his Supreme Friend and Portion, but joyfully accepts the assurance of the Saviour in behalf of the spiritual descendants of Abraham, and prays that it may be made to include himself: "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven"?—*N. C. Burt.*

Abraham is our father, too, if we believe, for he is "the father of the faithful." If we blame him for aught of shortcoming or misdeed, we blame ourselves, for we are more to be reproached than he. Abraham lived in the twilight, we live in the full noon; Abraham stood alone, we are members of "the general assembly and church of the firstborn," with throngs of friends around us, and blessed memories and inspirations. Let us cultivate the pilgrim spirit. Let us . . . . bind the sandals, grasp the staff, tarry briefly everywhere, and though faint, be evermore pursuing, content with nothing less than Heaven.—*Joseph Parker.*

Surrender of everything to obey the voice of duty; trust, simple but solid, in the mere word of the Almighty's grace; loyal adhesion, against all appearances, both to what God promises and to what He commands; with a steadfast, quiet strength to wait and hope for His salvation: what but these are the conditions under which any of us in Gospel times, as in patriarchal, can reach the high title which Abraham wore, or the still higher title to which Jesus has advanced His disciples? He was God's friend. Henceforth the Son of God has called us not friends only, but brethren; His Father's children; sons of God, and joint-heirs with Christ.—*J. Oswald Dykes.*

Thursday, 17th. Gen. xxv. 12-18.

Ver. 14. These three names have passed into a proverb among the Hebrews, because of their signification. "Mishma" signifies hearing; "Dumah," silence; and "Massa," patience. Hence, "Hear much, say little, and bear much."—*Adam Clarke.*

Ver. 17, 18. This account of Ishmael's death, as well as that of Abraham's above, is inserted by anticipation, in order that the subsequent history of Isaac might not be interrupted. In point of fact, though the circumstance of his death is stated before the birth of Jacob and Esau, yet it did not happen till some years afterward. Abraham lived till they were 15 years old, and Ishmael till they were 63. His death occurred 48 years after the death of Abraham, and when Isaac was 123.—*George Bush.*

[Ishmael's] descendants adopted that wandering or nomadic life which shepherds and hunters require to follow in a region where but little food is produced either for man or beast. They appear to have been joined by the sons of Keturah, one of whom was Midian, the ancestor of the Midianites. While most of them followed the wild, roaming life, still familiar to the Arabs of the desert, others engaged in mercantile pursuits; and it is a proof that the Ishmaelites and the Midianites had virtually become one people, that those merchants to whom Joseph was afterward sold are called, in different verses, by each of these names.—*William G. Blaikie.*

Very properly denominated Ishmaelites and Hagarenes by others, they affectedly called themselves Saracens; thus rejecting their descent from the concubine and challenging it from the wife of Abraham; till at last they became noticed under that appellation by Dioscorides, by Ptolemy, and the Jerusalem Targum itself.—*E. W. Whitaker.*

Friday, 18th. Gen. xxv. 19-23. (Cf. Mal. i. 2, 3; Rom. ix. 10-33.)

Ver. 19, 20. These reiterations, ... far from causing difficulty, are in harmony not only with the style of the Bible, but of ancient historiography in general, and are in this instance not without a positive gain, for they add the valuable chronological fact, that "Isaac was forty years old" when he married Rebekah, a statement of decided importance for the exact understanding of several circumstances connected with Isaac's history.—*M. M. Kalisch.*

Ver. 21. Rebekah had to repeat the experience of Sarah. The intended mother of the promised seed was left for twenty years childless—to contend with the doubts, surmises, evil proposals, proud challengings of God, and murmurings, which must undoubtedly have arisen even in so bright and spirited a heart as Rebekah's. It was thus she was taught the seriousness of the position she had chosen for herself, and gradually led to the implicit faith requisite for the discharge of its responsibilities.—*Marcus Dods.*

Ver. 22, 23. There was election here. . . . . But may we not hold that election refers largely, if not primarily, to the *service* which the elect are qualified to render to their fellows throughout all coming time? They are elect, not for themselves, or for the sake of their own future; but rather for the sake of the work which their position of privilege may enable them to do for mankind.

This, certainly, has been one result of the election of Jacob and his people. They were elect to be the spiritual leaders and teachers of mankind; to furnish us with a matchless religious literature; to provide a suitable platform on which the Saviour of the world should appear, and from which He might influence the world.—*F. B. Meyer.*

What was predicted concerning Esau and Jacob was not verified in themselves, but in their posterity. The Edomites were the offspring of Esau, as the Israelites were of Jacob. And who but the Author and Giver of life could foresee that two children in the womb would multiply into two nations? . . . . And that they should be two such different nations. The Edomites and Israelites have been from the beginning two such different people in their manners, customs and religion as to be at perpetual variance among themselves. . . . .

For some time the family of Esau was the more powerful of the two; there having been dukes and kings in Edom, before there was any king in Israel (Gen. xxxvi. 31), but David and his captains made an entire conquest of the Edomites, slew several thousands of them (1 Kings xi. 16; 1 Chron. xviii. 12), and compelled the rest to become tributaries, and planted garrisons among them to secure their obedience (2 Sam. viii. 14). In this state of servitude, they continued about 150 years. . . . . But in the days of Jehoram they revolted, recovered their liberties and set up a king of their own (2 Kings viii. 20). Afterward Amaziah king of Judah gave them a total overthrow in the valley of salt (2 Kings xiv. 7). And Azariah took Elath, a commodious harbor on the Red Sea, from them (2 Kings xiv. 22). Judas Maccabeus also attacked and defeated them with the loss of more than twenty thousand at two different times, and took their chief city Hebron. . . . . At last, Hyrcanus, his nephew, took other cities from them, and reduced them to the necessity of leaving their country or embracing the Jewish religion: on which they submitted to be circumcised and became proselytes to the Jewish religion, and were ever after incorporated into the Jewish church and nation. —*Thomas Newton.*

Saturday, 19th. Gen. xxv. 24-28.

The children whose birth and destinies were thus predicted at once gave evidence of a difference even greater than that which will often strike one as existing between two brothers, though rarely between twins. The first was born, all over like a hairy garment. . . . . This was by his parents considered ominous. The want of the hairy covering which the lower animals have, is one of the signs marking out man as destined for a higher and more refined life than they; and when their son appeared in this guise, they could not but fear it prognosticated his sensual, animal career. So they called him Esau. . . . . The name which Esau handed down to his people was, however, not his original name, but one derived from the color of that for which

he sold his birthright. It was in that exclamation of his, "Feed me with that same *red*," that he disclosed his character.

And so did the younger son from the first show his nature, catching the heel of his brother, as if he were striving to be firstborn; and so they called him Jacob, the heel-catcher or supplanter—as Esau afterwards bitterly observed, a name which precisely suited his crafty, plotting nature, shown in his twice over tripping up and overthrowing his elder brother.—*Marcus Dods.*

There is much in Esau which makes us like him. . . . . If he was impetuous, he was generous. If he was rash, he was frank. If he was singularly wanting in religious fervor, he was a good son. If his heart doted on the pleasures of the chase, he was splendid company, and every inch a man. But, for all this, he was decidedly sensual—Scripture calls him *profane*—i.e., he was a slave to his senses; he hailed anything that would thrill him with pleasant though transient excitement; he was willing to purchase pleasure at any price, though he had to pawn the most priceless jewels of his spirit; he was, indeed, too enamored with the claims of the passing hour to care for unseen realities; or to seek the eternal harvest which lies beyond the bitter sowing times of patience, and waiting, and pain. Alas, that he should have had such a host of imitators!

Jacob was a "plain" man (a "quiet" man, R. V., marg.); but under that calm exterior there were depths and depths. Amid all the craft and duplicity of his nature, there was immense capacity for religious fervor and religious faith. He could understand, as Esau never could, the meaning of the birthright, with all its spiritual glow and glory. He could draw aside the veil of the unseen, and weigh its promises, and compare its treasures with the shows of earth. He could dream angel-haunted dreams, that threw a mystic ladder over the abyss of space, linking all worlds. And while Esau was occupied with pleasure, Jacob would feel within him the strange stirrings of a nature which could not be satisfied with anything within the narrow limits of his tents; but which yearned for that spiritual heritage which was summed up in the word "birthright."—*F. B. Meyer.*

Sunday, 20th. Gen. xxv. 29-34. (Cf. Prov. xxiii. 2; Heb. xii. 15-19.)

It may be said that this is a very trivial incident, almost beneath the dignity of the Sacred Records. It is trivial, but upon such things does life turn. We are not always dressed for the stage; moreover, there is truth in the saying that you may know a man by his eating. Esau is hungry; here is food exactly to his taste; he must have it. "Give me," he says, "of that same red pottage." But Jacob . . . . is perfectly collected, and instantly sees his advantage; he knows that Esau is in the mood in which he would promise anything for the gratification of the moment. If he had been a better man, he would have prayed God to help him take this despicable temptation by the throat and cast it out of his heart. But being a wofully imperfect man, needing the lash of a lifelong discipline before he should reach a nobler mind, Jacob said in reply to Esau's request: "Sell me this day (or first of all) thy birthright."—*Edward Medley.*

The birthright, or right of primogeniture, had many privileges annexed to it. The firstborn was consecrated to the Lord (Ex. xxii. 29); had a double portion of the estate allotted him (Deut. xxi. 17); had a dignity and authority over his brethren (Gen. xlix. 3); succeeded in the government of the family or kingdom (2 Chron. xxi. 3); and, as some with good reason imagine, succeeded to the priesthood or chief government in matters ecclesiastical. He had a right to challenge the particular blessing of his dying parent; he had the covenant which God made with Abraham,—that from his loins Christ should come,—consigned to him: and what is more, these prerogatives were not confined to his person only, but descended to his latest posterity, in case they comported themselves so as to deserve them.—*Thomas Stackhouse.*

It involves no approval of God that this narrative is recorded. It is part of the history. Yet there is something to be said in Jacob's extenuation; he may have justified himself, like the modern Jesuit, that it is lawful to do evil that good may come. He really did value what Esau "despised," and he suffered for his sin, in his twenty years of exile and suffering under Laban's treacherous treatment.—*A. T. Pierson.*

This unbrotherly, ungenerous, ignoble attempt to filch the birthright out of Esau's hands, is the one solitary incident recorded in the first 77 years of Jacob's life. . . . . The fifty years or more that intervened between this and the next recorded incident in Jacob's history do not seem to have much changed his character.—*William Hanna.*

Esau . . . . lost his birthright, truly, and he could not recover it by strong cryings and tears; but the loss of his birthright did not necessarily entail the loss of his soul.—*F. B. Meyer.*

We too have a birthright, one so precious that houses and lands, all the silver and gold the earth contains, are as dross in comparison with it: . . . . the pardon of sin, reconciliation with heaven, adoption into God's family, everlasting life and blessedness in His presence, ... a kingdom in heaven, a world bright with the glory of an incarnate God and overflowing with His joy. And how are we treating this birthright?—*Charles Bradley.*

Not once as Esau, but again and again we barter peace of conscience and fellowship with God and the hope of holiness, for what is, in simple fact, no more than a bowl of pottage. Even after recognizing our weakness and the lowness of our tastes, and after repenting with self-loathing and misery, some slight pleasure is enough to upset our steadfast mind, and make us as plastic as clay in the hand of circumstances.—*Marcus Dods.*

Monday, 21st. Gen. xxvi. 1-5. (Cf. xii. 10-20; xx.)

Isaac was 75 at the time of his father's death, and 137 at the time of Jacob's flight to Haran. All that we know about him during the 62 intervening years is told us in this single chapter. Within its short compass is related everything in his recorded history which has an independent and distinctive character of its own, and is not wholly secondary and subordinate to some event in Abraham's life on the one hand, or to Jacob's on the other. In the absence of all note of time, it is impossible to say when in the course of the 62 years the events narrated in this chapter occurred.—*William Hanna.*

Once again there arose a famine in the land of Canaan. . . . . As the result of this famine Isaac left his home and journeyed southwards into the land of the Philistines to Gerar. . . . . [There] "the LORD appeared unto him" and prevented him from going further southward into Egypt as his father had done under similar circumstances. . . . . Egypt was not the promised land, and there were dangers there to body and to soul from which it was necessary that Isaac should be safeguarded. . . . . It is impossible to avoid asking the question whether in view of the sequel Isaac was right in going even as far as to Gerar. It would almost seem as though he had been walking by sight rather than by faith and had not consulted God before starting out from home.—*W. H. Griffith Thomas.*

The Abimelech with whom Abraham had intercourse about eighty years before may have been the father of the present sovereign. Both Abimelech and Phichol seem to have been official names.—*James G. Murphy.*

Here the first thing that suggests itself is the apparent contradiction of the promise given to Abraham, for instead of the land of abundance and rest Isaac found famine and unrest. Let us endeavor to understand that, and then we shall better understand this life of ours; for our life is to us a Canaan, a land of abundant promises, and especially so in youth. But we have not been long in this land of promise before we begin to discover that it falsifies itself, and then there arises in our mind the question that must have presented itself to Isaac: Has God broken His promise? . . . . True it is, that Isaac was disappointed; he got no bread, but he did get perseverance. He did want comforts, but with this want came content, the habit of soul-communion with God. . . . . And when I see Isaac gaining from his want of food the heart to bear up and bear right onward, I can understand that the land of famine may be the land of promise, and just because it is the land of famine.—*F. W. Robertson.*

With the prohibition came the definite Divine instruction to remain in the land of Canaan, and the promises to his father Abraham were thereupon repeated and confirmed. Careful study should be made of the various occasions on which the Divine promise was given to Abraham, and then a comparison should be instituted with these words to Isaac. It will be seen that each time there is some new feature of the Divine revelation and a confirmation of the Divine promise.—*W. H. Griffith Thomas.*

Tuesday, 22nd. Gen. xxvi. 6-11.

In the very place in which, on the second occasion, Abraham had recourse to the expedient of an evasive policy, through fear of the corrupt manners of the age, Isaac is tempted to equivocate respecting his wife, in the very same way, and with the very same result, too; scarcely escaping death, or dishonor worse than death; and exposing himself to the humiliating and indignant reproof of the prince whom he so unjustly distrusted.—*R. S. Candlish.*

The history of Uriah and David makes it easy to understand how such falsehoods came to be spoken; for in those unscrupulous days a stranger ran a risk of being put to death on some pretext that a royal tyrant might take his wife in marriage. We find that Abraham committed this very sin of lying twice before. Now in Isaac's case this certainly would account for, though by no means excuse, his lie. He had before him the example of his father's cowardly falsehood. And he copied it. We are thus ever prone to imitate the characters of those we admire. Their very failings seem virtues; and hence comes a solemn consideration, that a good man's faults are doubly dangerous; the whole weight of his authority is throne into the scale; his very virtues fight against God.

Another thing which will help to explain Isaac's act is an idiosyncrasy of character. He was possessed of a kind of subtlety, an overfine edge of mind; and the tendency of this is toward craft and cunning. Such characters see both sides of a question; go on refining and refining, weighing points of subtle casuistry, until at last they become bewildered and can scarcely see the border line between right and wrong. . . . .

Observe again how this tendency to falsehood through overrefinement is seen

in Jacob also, Isaac's son. Thus it is that characters are handed down from father to son.—*F. W. Robertson.*

How constantly is it seen that a son fails exactly at the point of his father's failure, when it would have seemed so easy for him to have profited by the experience! How gracious a thing it is that God deals with us individually after all, and neither charges to us the sin of our fathers nor makes us responsible for any benefiting by the lessons of their failure!—*G. Campbell Morgan.*

The falls of them that have gone before us, are so many rocks on which others have split; and the recording of them is like placing buoys over them, for the security of future mariners.—*Fuller.*

Wednesday, 23rd. Gen. xxvi. 12-14. (Cf. Ps. xxxvii. 11; Matt. v. 5.)

The town of Gerar, in the vicinity of which this first attempt at agriculture was made, lay on the southern edge of the great plain which stretched up northward till it joined that of Sharon. . . . . The largeness of the return in the case of the first year's crop at Gerar may have been exceptional, but it was in harmony with the enlargement, in other directions, of Isaac's possessions,—a memorable instance of the meek inheriting the earth.—*William Hanna.*

This is the only record of an hundred-fold harvest ever found in sacred history; and doubtless suggested our Lord's words in the parable of the sower.—*A. T. Pierson.*

There seems to be an emphasis laid upon the time: it was that *same year* when there was a famine in the land; while others scarcely reaped at all, he reaped thus plentifully.—*Matthew Henry.*

This marked Divine blessing following soon after his deliberate sin is at first sight a difficulty, for we naturally ask how God's favor could possibly rest upon him so quickly after the discovery of his grievous error. The answer may be found in a somewhat frequent experience of the people of God. They are often permitted to receive publicly a . . . . great measure of the Divine blessing even when they may not be in private fully faithful to the Divine will. God may at times honor His people in the sight of men while dealing with them in secret on account of their sins. . . . . It seems to have been something like this with Isaac. In the presence of his enemies, the Philistines, God indeed "prepared a table" before him, but it is pretty evident from what follows that God had other ways of dealing with him on account of his sin. God may not suffer His servants to be dishonored before the world, but He will take care to discipline them in faithfulness, and even with severity in the secret of His fellowship with them.—*W. H. Griffith Thomas.*

Thursday, 24th. Gen. xxvi. 15-17. (Cf. xxi. 22-33; Matt. v. 9.)

The *well* is the spring of life. It is the place of resort for shepherds and herdsmen. Here we may witness acts of courtesy or of strategem, acts of religion, acts of civil compact, acts commemorative of things past. Here the journey ends. Hither the fugitive and the outcast repair. Here the weary pilgrim rests himself. The lack of it is the curse of a kingdom. It enters as an element into the language of Holy Writ, and the simile, the illustration, the metaphor, are still telling forth the great Eastern apothegm, that of "all things *water* is the first." Of such value was the *well*. So fruitful a source of contention in those parched and thirsty lands was the possession of a *well*.—*J. J. Blunt.*

A more effectual mode of expressing envy or enmity could not well have been devised, as it was, in effect, to destroy the flocks and herds which could not subsist without water.—*George Bush.*

The filling up the wells in this case was a most unprincipled transaction; as they had pledged themselves to Abraham by a solemn oath, not to injure each other in this or any other respect.—*Adam Clarke.*

"Thou art much mightier than we." So [Isaac]could have said, "Try to put me out then," and the result might have been that Abimelech and his Philistines would have been the ones to go. But the same spirit was in the man as had been in the lad, when he let his father bind him and lay him on the altar without a struggle or a word, and he quietly went, leaving his fields and pastures. "Very poor-spirited," says the world; what does Christ say?—*Alex. Maclaren.*

In the time of the strifes and enmities which arose we see Isaac's peace-loving spirit. He might have resisted Abimelech's command, refusing to leave the Philistine country. Some people like to contend for their rights. They fight against all encroachments upon them. . . . . They boast of the fact that they never allow anyone to impose on them. The world calls this a manly spirit, but Jesus said: "Blessed are the peacemakers: for they shall be called the children of God." Here, twenty centuries before Christ came, we find Isaac living out this Beatitude.—*J. R. Miller.*

Friday, 25th. Gen. xxvi. 18-22.

Isaac . . . . was not turned sour by all this, as some of us might have been. . . . . Surely, having dug two wells, and been driven away from both of them, there might be some excuse for a little pouting of the lip and hanging down of the head, and a groaning out of bitter words against men. Here I can but preach where I would gladly practice; but the right preaching would tell both you and me that, having

been driven away from two wells, dug by our own industry, and secured, as we think, under God's blessing, by our own skill, we are not justified in complaining impiously; we ought to go straight on, and try to find another well. . . . . After all . . . . the Lord reigneth, and perhaps I am only driven away from this place that I may find a larger; the disappointment which I now mourn may be the beginning of largeness and fortune and benediction and heaven. I will up and go and dig again. Yes, that is the right preaching.—*Joseph Parker.*

We have constant need to reopen the old wells from which our fathers drank, and from which went forth refreshing streams to revive and bless other lives—the old wells of trust, love, communion with God, kindness, thoughtfulness toward our fellow beings. It requires constant watchfulness to keep these wells from being filled up with the drifting sands of selfishness and worldliness.—*Selected.*

It is so hard to turn the other cheek! So hard to be driven from well to well, and patiently dig new ones! So hard to be reviled and answer not again! O Christ, impart to me Thy meekness, Thy forgiveness, Thy Divine forgetfulness of injury. To-day and forever let me forgive those who trespass against me, that Thou also mayest forgive my trespasses.—*Amos R. Wells.*

God was at work gently but very definitely leading Isaac back again to his own home.—*W. H. Griffith Thomas.*

Few things are more pleasing than the picture of Isaac, the gentle patriarch, yielding everything and finding everything; as if his history was an antique pictorial illustration of the very words, "Give, and it shall be given to you." He yields his life on the altar on Moriah, and he finds it. In the strife he always gives up. By patience he is successful.—*A. G. Mercer.*

Men count that in a world of violence and wrong the meek will inevitably make themselves a prey; that an Isaac, who gives up the well again and again rather than contend for it, will at length have nothing left him which he may call his own. But it is not so. Wonderful under God is the strength and power of meekness; with it is ever victory at the last. . . . . These "meek" shall in the end inherit all things, even this "earth," from which it seemed at the outset as if they would be thrust out altogether.—*R. C. Trench.*

Saturday, 26th. Gen. xxvi. 23-25, 32, 33.

Ver. 23. Wearied with such disturbances in the Philistine country, [Isaac] is all the more ready to go to Beer-sheba, the border town of the promised land, and the paternal homestead where the covenant blessings had been promised.—*M. W. Jacobus.*

Ver. 24, 25. Isaac's peaceful spirit was approved in heaven, "and the LORD appeared unto him" at Beer-sheba, blessing him and renewing to him the promise which had been given to Abraham.—*J. R. Miller.*

This is the first time that we have the now familiar title, "the God of Abraham."—*W. H. Griffith Thomas.*

These promises are the same for substance as were made to him on his going to Gerar (ver. 2-4). But this prefatory declaration would at once renew the memory of all the promises before made, and direct the mind of Isaac to that abiding covenant entered into with Abraham, and to be transmitted to his posterity.—*George Bush.*

By the mention of his father God appeals to his filial affection, and reminds him of his great example. The appellation is also admonitory of the close connection between parents and children, to the latter of whom, even after the former are departed, God remains unchangeably faithful. In fine, according to the exposition of Jesus Himself (Luke xx. 37, 38), it contains a loving intimation of the continuance of Abraham's existence before the Lord.—*C. G. Barth.*

Ver. 25, 32, 33. Isaac's new home at Beer-sheba, having been thus hallowed by the appearance of the Lord, was consecrated by the building of an altar. . . . . First comes the altar, then the tent can be trustfully pitched, but "except the LORD build the house, they labour in vain that build it." And if the house is built in faith, a well will not be lacking; for they who "seek . . . . first the kingdom of God" will have all needful "things . . . . added unto [them]."—*Alex. Maclaren.*

Sunday, 27th. Gen. xxvi. 26-31.

The true way to act on the hearts and consciences of the men of the world is to stand in decided separation from them, while dealing in perfect grace toward them. So long as Isaac continued in Gerar, there was nothing but strife and contention. He was reaping sorrow for himself, and producing no effect whatever upon those around him. . . . . The moment he went away from them, their hearts were touched, and they followed him, and desired a covenant. This is very instructive. The principle unfolded here may be seen constantly exemplified in the history of the children of God. . . . . The moment Isaac got up to Beer-sheba, and took his place as a worshiper, his own soul was refreshed, and he was used of God to act upon others.—*C. H. Mackintosh.*

"When a man's ways please the LORD, he maketh even his enemies to be at peace with him," and there is something sacred in the character of a good man, to which the wicked often pay an involuntary tribute of respect and admiration. Discarding the envy which he may have cherished, he comes to do homage to a man highly favored of the Lord.—*George Bush.*

All through his life Isaac's temperament

was of a passive rather than of an active nature. During his childhood he was subject to the insults of Ishmael, in his manhood he was taken to Moriah and bound there for sacrifice, and a wife was chosen for him by his father. He accepted the rebuke of Abimelech with meekness, he . . . . yielded to the Philistines about the well, and in his later life we can see the same spirit of passive yielding in his relations with Rebekah and his two sons. And yet in spite of all this meekness the Philistines testified to him as a man of power and might, and begged that he would not do them any harm. What a testimony this is to the spirit of true gentleness and meekness!

Not only so, but this meekness is an echo of God's own life, for does not the Psalmist say, "Thy gentleness hath made me great"? . . . . Meekness means the self-sacrifice of our own desires and interests, and in this spirit of gentleness is the secret of truest character and finest victory over self and others.—*W. H. Griffith Thomas.*

A wrong had been done [Isaac] and he forgave it on Abimelech's entreaty. Observe, however, it was no weak forgiveness. There are men who forgive everything, because they cannot feel strongly. . . . . Isaac was different by temper. He keenly felt the wrong, could resent it, and be indignant. When Abimelech came to him with his friends he answered them: "Wherefore come ye to me, seeing ye hate me, and have sent me away from you?" It was not feeling, but principle, that made him forgive.—*F. W. Robertson.*

In this day, when there is a recrudescence of militarism, and we are tempted to canonize the soldier, we need more than ever to insist that the highest type is "the Lamb of God," Who was "as a sheep before her shearers." To fight for my rights is not the Christian ideal, nor is it the best way to secure them.—*Alex. Maclaren.*

Monday, 28th. Gen. xxvi. 34, 35. (Cf. xxvii. 46; xxviii. 8; Gal. vi. 7.)

The Hittites (sons of Heth, x. 15), occupying the region around Hebron where Abraham often dwelt, were Canaanites of the race of Ham, and Abraham would not allow a wife to be taken for Isaac from among them (xxiv. 3). It is another significant indication of the reckless character of Esau, that he not only took two wives, but chose them both from this irreligious race.—*Thos. J. Conant.*

To think that a man's *age* is set down as an element in the moral reckoning of his life! A sin is aggravated, sometimes, by the age of the sinner. We excuse the young; we try to account for them; we assign a certain period of young life within which it seems to be—not right—but natural that certain seeds should be sown and that certain influences should come and go. If we can say regarding the accused one: "He was but eighteen"; "Certainly he was under twenty," we touch something in the human heart which answers the appeal on behalf of the young. . . . . But "Esau was forty years old" when he did this. Some men learn nothing by age; they are forty years old only on the books of the registrar: they are no age at all in the books of wisdom.

"Esau was forty years old when he took to wife Judith . . . . and Bashemath"—and there the matter ended. No: matters do not end so. . . . . You cannot shut up your sin within the four corners of your own life, or house, and say, "What matters it to anybody beyond?" Sin has consequences. . . . . Actions are not solitary and uninfluential: they have relations to other actions and to influences simply innumerable and incalculable.

Esau was not only alienated from his family and a rebel against the laws of his organized society: he forfeited his hereditary rights. . . . . The law of his land was: To marry a Canaanitish woman is to lose your primogeniture. Where now your many tears for Esau, the fainting hunter, who was taken at a disadvantage by his supplanting brother? Esau supplanted himself. To marry thus was to drop out of the entail, to forfeit position, and to commit hereditary suicide. It was *then* that Esau sold his birthright. How we have felt for him as an injured man! How often we have sentimentally said we prefer Esau to Jacob, the child of the mountains to the plain man dwelling in tents. . . . . It was too bad of Jacob to treat his brother so. Find out the roots and beginnings of things, and you will always discover that a man is his own supplanter, his own enemy. . . . .

Many an Esau thinks himself an injured man, but forgets that long ago he sowed the seed with his own hands which he reaps to-day.—*Joseph Parker.*

Between this marriage of Esau and the history in the next chapter there intervenes a space of 37 years, as may be gathered by a collation of the statements of time given.—*Otto von Gerlach.*

Tuesday, 29th. Gen. xxvii. 1-5. (Cf. Heb. xi. 20.)

In the story told us so graphically in this page, we see the family whom God has blessed . . . . betrayed by family jealousies into unseemly strife on the most sacred ground. Each member of the family plans his own wicked device, and God by the evil of one defeats the evil of another, and saves His own purpose to bless the race from being frittered away and lost. And it is told us in order that, amidst all this mess of human craft and selfishness, the righteousness and stability of God's word of promise may be more vividly seen.—*Marcus Dods.*

As [Isaac] lived to be 180, it must have

been as many as 43 years before his death that it is said of him that he "was old, and his eyes were dim, that he could not see." The infirmities of age have come upon him prematurely. He is blind, infirm, bedridden. He remembers that his half-brother Ishmael had died fourteen years before, at the very age to which he had now attained. He imagines that his own dissolution is near. He resolves formally and solemnly to invest his eldest and best-liked son Esau with all the rights which primogeniture bestowed.—*William Hanna.*

[Isaac] knew of the purposes of God concerning his younger son (xxv. 23), and yet here we find him endeavoring to thwart that purpose by transferring the blessing from the one for whom it was divinely designed. This partiality for Esau, combined with his own fleshly appetite, led the patriarch into grievous sin, and we cannot but observe how his action set fire to the whole train of evils that followed in the wake of his proposal.—*W. H. Griffith Thomas.*

In the Epistle to the Hebrews Isaac is commended for his faith in blessing his sons. It was commendable in him that, in great bodily weakness, he still believed himself to be the guardian of God's blessing, and recognized that he had a great inheritance to bequeath to his sons. But, in unaccountable and inconsistent contempt of God's expressed purpose, he proposes to hand over this blessing to Esau. . . . . That Isaac had some notion he was doing wrong in giving to Esau what belonged to God, and what God meant to give to Jacob, is shown from his precipitation in bestowing the blessing. He has no feeling that he is authorized by God, and therefore he cannot wait calmly till God should intimate, by unmistakable signs, that he is near his end; but, seized with a panic lest his favorite should somehow be left unblessed, he feels, in his nervous alarm, as if he were at the point of death, and, though destined to live for 43 years longer, he calls Esau that he may hand over to him his dying testament.—*Marcus Dods.*

Esau was quite ready to fall in with his father's suggestion. He must have at once recalled the transaction with his brother whereby the birthright had been handed over to Jacob. He must also have known the Divine purpose concerning him and his brother; and although his marriage with a Canaanitish woman had still further disqualified him for spiritual primogeniture, it mattered nothing so long as he could recover what he now desired to have, ... and he is prompt to respond to his father's suggestion, since he sees in it the very opportunity of regaining the lost birthright.—*W. H. Griffith Thomas.*

Wednesday, 30th. Gen. xxvii. 6-17.

Isaac laid a net for his own feet. By his unrighteous and timorous haste he secured the defeat of his own long-cherished scheme. It was his hasting to bless Esau which drove Rebekah to checkmate him by winning the blessing for her favorite.—*Marcus Dods.*

Though [Jacob] shrank, at first, from the deception which his mother proposed,—lest his father should discover the cheat, and give him his curse instead of his blessing,—yet the temptation proved too strong; and, consenting to the first step, he was led from one fraud to another, until he even invoked the name of God to a lie: so easy is it to slide from sin to sin! But Rebekah was the chief offender. She plotted the deception of Jacob, the imposition upon her aged and blind husband, the wrong to her firstborn. She attempted to make sure a Divine promise by a pious fraud; but she brought strife and bitterness into the household, and sorrow upon herself and her favorite son. Selfishness always brings sorrow, even when it puts on the guise of love.—*Joseph P. Thompson.*

There are persons who would romantically admire this devotion of Rebekah, and call it beautiful. To sacrifice all, even principle, for another; what higher proof of affection can there be? O miserable sophistry! The only true affection is that which is subordinate to a higher. . . . . For that higher affection sustains and elevates the lower human one, casting round it a glory which mere personal feeling could never give.

Compare, for instance, Rebekah's love with that of Abraham for his son. Abraham was ready to sacrifice his son to duty; Rebekah sacrificed truth and duty to her son. Which loved a son the more? which was the nobler love? Even as a question of permanence, which would last the longer? For consider what respect this guilty son and guilty mother could retain for each other after this! Would not love dwindle into shame, and lose itself in recriminations? For affection will not long survive respect, however it may protract its life by effort.—*F. W. Robertson.*

Love is either the bliss or bane of life: its bliss, if rooted and grounded in an all-mastering and all-penetrating devotion to purity, truth, principle—or in a word, to God; but its curse, if, like some pirate crew, it steers the ship of life according to its own wild whim. Let us keep our hearts above all that we guard, since out of them are the issues of life. And if we are ever prompted to act according to the strong solicitation of mere natural affection, let us remember the havoc which such a course produced in that far-off Eastern home, under the black tents of the patriarch Isaac: how it deceived the husband; wronged the elder son; drove the younger to an enforced exile; and blasted the reputation of this woman, who otherwise had been honored and beloved.—*F. B. Meyer.*